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APOLLONIUS RHODIUS.

—— The mourner they address'd:
And sooth'd with Kindness the disponding breast.

Argonautics Bk. 4. line 2040.

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THE

WORKS

OF THE

BRITISH POETS;

INCLUDING THE MOST ESTEEMED

TRANSLATIONS

FROM

The Greek and Roman Authors.

COLLATED WITH THE BEST EDITIONS:

BY

THOMAS PARK, F.S.A.

VOL. XLV.

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1818.

THE

ARGONAUTICS

OF

APOLLONIUS RHODIUS

TRANSLATED;

WITH

NOTES AND OBSERVATIONS,

CRITICAL, HISTORICAL, AND EXPLANATORY.

BY

W. PRESTON, ES2. M.R.I.A.

IN FOUR VOLUMES.

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NOTES AND OBSERVATIONS,

CRITICAL, HISTORICAL, AND EXPLANATORY,

ON THE

ARGONAUTICS

OF

APOLLONIUS RHODIUS.

NOTES AND OBSERVATIONS

ON

BOOK I.

LINE 4. *Voyage.*] One of the reviewers of this translation objected to making voyage a dissyllable; but the reader will find it is always so used by Milton. He will also see many examples to the same purpose in Dyer's 'Fleece:' indeed, etymology as well as euphony requires this pronunciation.

5. *Colchos.*] The region to which the voyage of the Argonauts was directed, is known to modern geography by the name of Mingrelia; and was a part of Asiatic Scythia, lying between the Euxine sea and Iberia. It was bounded on the north by part of Sarmatia; on the west, by so much of the Euxine sea as extends from the mouth of the river Corax to that of the river Phasis; on the south, by part of Cappadocia; and on the east, by Iberia.

6. *Rocks.*] 'When Argo pass'd—through Bosporus, betwixt the justling rocks.' (Milton's Par. Lost, book ii. l. 1017.) These were two rocks, at the entrance of the Euxine sea, called Symplegades

by the Greeks; by Juvenal, *concurrentia saxa.* They seemed to open and shut, or (as Milton expresses it) to justle one against the other, with a sort of elastic collision. They were also called Cyanean, from their dark hue. Olivier speaks of the Cyanean rocks, as they appear at this day: 'Here there is a hard rock of trap, of a greenish blue coloured with copper. Hence, the name of Cyanean islands. These islands were also called Symplegades, because they appeared united or joined together, according to the place whence they were viewed.'

20. *Anaurus.*] A stream of Thessaly, according to Apollonius, Callimachus, and others. Some are of opinion, that it is a general name for any torrent.

39. *Orpheus.*] The poet properly begins with Orpheus, the most sacred and illustrious personage of this noble band. There were different bards of the name of Orpheus. The poem on the Argonautic expedition, which is ascribed to Orpheus, is said to be the production of Onomacritus, an Athenian writer, who flourished about the time of the sixtieth Olympiad. (See Vossius de Poetis Græcis.)

39. *Parent-muse.*] There may be something allegorical in the story, that the Muse became enamoured of a Thracian, and produced Orpheus, the first of poets; to signify the union of genius and science, for the production of poetry and music. For the tribe of Thracians, called Pæonians, who lived on the banks of the Hebrus, were supposed to be as excellent in science, as the people of Greece were in poetry and music. 'Orpheus

(says the scholiast) is reported by Asclepiades to have been the son of Apollo and Calliope.' Others make him the son of Æagrus and Polymnia. The reason why the Argonauts were desirous to engage in their expedition a person like Orpheus, who excelled more in singing than in fighting, was that Chiron had foretold that they must fall victims to the allurements of the Sirens, unless they engaged Orpheus to accompany them. Pherecydes asserts, that Philammon, not Orpheus, was the poet who sailed with the Argonauts. The Onomacritus, to whom the Argonautics, yet remaining under the name of Orpheus, are ascribed as their true author, was one of the most considerable dealers in literary forgery that we find mentioned in history. He was a great favourite with Hipparchus, who, in conjunction with his brother Hippias, succeeded Pisistratus in the tyranny of Athens; but, being caught in the fact of interpolating the oracles of Musæus, Hipparchus not only dismissed him his court, but banished him from Athens.

41. *Pimple's.*] A district of Pieria, where was a fountain and village:—a mountain of Thrace, according to others.

60. *Larissa's wall.*] The Larissa here mentioned was a city of Thessaly. It took its name from Larissa, the daughter of Pelasgus. There were three cities which bore this appellation. The most ancient was in the territory of Argos; the second in the Pelasgic part of Thessaly, which Homer calls *argissa*, near Gyrtone; a third near Troy, which is also mentioned by Homer.—Greek Scholiast.

60. *Polyphemus.*] This Polyphemus, the son of

Elatus, is not to be confounded with Polyphemus the cyclops, the son of Neptune. See an account of his fate in the fourth book.

63. *Lapithæ.*] They obtained this name from Lapithes, the son of Apollo and the nymph Stilbe. —Gr. Scho.

65. *Yet still the' undaunted fire.*] Virgil seems to have had the original of this passage in view, Æn. ix.—*Nec tarda senectus debilitat vires animi mutatque vigorem.*

68. *Iphiclus.*] He was the son of Phylacus, and Clymene, the daughter of Minyas. Hesiod says of him, that he could run over unbending ears of corn; and Demarctus, that he could run on the surface of the sea. Pherecydes agrees with Apollonius, in asserting that Alcimede, the mother of Jason, was the daughter of Phylacus; but Herodotus says, that the mother of Jason was the daughter of Autolycus, and named Polyphemé. Andron, in his 'Epitome of Kindreds,' says, that Theognete, the daughter of Laodicus, was the mother of this hero.—Gr. Scho.

69. *Alive to fame.*] In the passage of the original, some editors read Κηδῶ, others Κυδῶ. I have preferred the latter reading; as the former would be perfect tautology, after the word immediately preceding πηοσυνη, which has nearly the same sense as Κηδῶ.

87. *Gyrton.*] A city of Thessaly or Perædia. It was so called, from Gyrton, the daughter of Phlegyas. It may seem to be rather tiresome to crowd so many lines with a naked enumeration of persons and places; and, in truth, it is no easy task for a translator to bring them into verse; but Apollonius

is so valuable as an antiquarian and a mythologist, that I have endeavoured to give his entire sense and matter with scrupulous exactness. Gyrton was a city of the Pelasgians, in Thessalia. It was founded by Phlegyas, an ancient lawgiver of the Ethiopians.

90. Καινεα.] Ovid (Met. xii.) imitates this passage:

Obrutus immani cumulo, sub pondere Caneus
Æstuat arboreo, &c.

αφθικτῳ, *imperfossus ab icte*, as it is rendered by Ovid.

101. *Mopsus.*] Mythographical writers speak of three personages of the name of Mopsus. One was the son of Apollo, and Manto, the daughter of Tiresias. The second (and he it was who accompanied the Argonauts) was the son of Titaron and Chloris; though others say he is called Titaresian, from a river of a corresponding name in Thessaly. A third person of this name was the son of Ampycus, whence he is called Ampycides.—See Ovid's Met. viii. ver. 316, 350. Hesiod Scu. Herac. l. 181. speaks of Titaresian Mopsus.

106. *Xenias.*] A lake of Thessaly. According to others, it was a city, situated along the side of the lake Bæbeis.

108. *The father's name.*] Ctimené, a city of Thessaly. It was called Dolopeis the Dolopian, from the Dolopes; one of the tribes of Thessaly. —Gr. Scho.

129. *As the gay seats.*] Julius Scaliger attacks this passage of the original, as though the poet had

said, that Lybia was as distant from Colchis as the middle of the earth from the east and west; but the poet is not to be understood here as attempting to speak with strict geographical precision. He employs these expressions to denote, by a poetical amplification, a very great distance in general.—Ox. Editor.

132. *Æchalia.*] The later writers place Æchalia in the island of Eubœa. Homer makes it part of Pelasgic Argos.—Gr. Scho.

139. *From Ægina, &c.*] They had killed Phocus, their brother, and fled on that account. It appears, that even chieftains and princes were subject to be arraigned and punished for the crime of murder; a crime, which the imperfect state of society, as is evident from the history of those times, must have rendered very frequent. See also the Mosaic law, which appointed cities of refuge.

153. *Theseus.*] This hero, by the help of Pirithous, his friend, had carried off Helen from the temple of Diana. In return for this service, he agreed to assist his companion in a similar enterprise; an attempt to carry off Proserpine, wife of Aidoneus, king of the Molossi; or of Pluto, according to the fabulous accounts. Pluto, having discovered their design, exposed Pirithous to the dog Cerberus, who devoured him, and chained Theseus to the mountain Tænarus. Thus Virgil speaks of the punishment of Theseus: *Sedet eternumque sedebit infelix Theseus.*—Æneid vi. 617. The truth of the account is, that both Theseus and Pirithous were cast into prison, from whence Hercules delivered them.

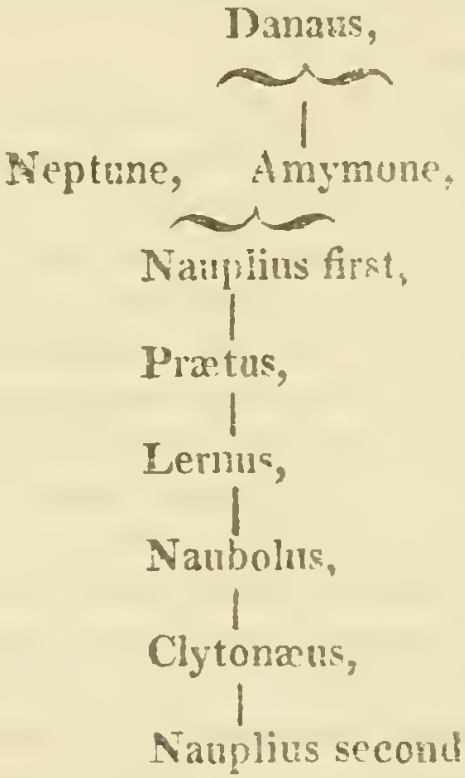
169. *Alector's son.*] The true reading is Alectorides. For Argus, the son of Arestor, preceded the Argonauts by eight or nine generations.

181. *Pero.*] She was the daughter of Neleus, by Chloris, the daughter of Amphion. Iphiclus had seized on the oxen of Tyro, the mother of Neleus. Pero, the daughter of Neleus, was promised in marriage to the person who should recover these oxen from Iphiclus. Melampus undertook the task; but, being vanquished, was thrown into prison.—Gr. Scho.

183. *Melampus.*] The old scholiast gives the pedigree of this hero. Melampus was the son of Amythaon, the son of Cretheus, the son of Æolus, the son of Hellen, the son of Jupiter and Dorippe. The cause of his being called Melampus was as follows. His mother, it seems, exposed him in a place which was full of trees; his feet alone were unsheltered, and, being scorched by the violent heat of the sun, became black. After he grew up, as he was performing a sacrifice, a dragon attacked his attendant, and killed him. The dragon was slain, and buried by Melampus; but he preserved and fed the young serpents, which used to lick his ears; and thus inspired him with the knowledge of divination. By means of this knowledge he was extricated from confinement; for in his prison he foresaw, that the roof of the house of Iphiclus was about to fall in. He communicated this warning intelligence to a female domestic, and the family being thus preserved from destruction, Iphiclus, through gratitude, restored Melampus to freedom.—(Gr. Scho.) Such stories deserve attention, as giving a curious pic-

ture of the manners and opinions of the heroic ages.

208. *Nauplius owed.*] This passage is not very clear. To make sense of it, we must suppose with Burman, in his list of Argonauts prefixed to Valerius Flaccus, that there were two persons of the name of Nauplius in the same family. He deduces the pedigree thus, as it should seem, in conformity with the Greek scholiast.



The younger Nauplius seems to be the person who accompanied Jason on his expedition.

214. *The God of day*] Valerius Flaccus, (book i. l. 228) has imitated the original of this passage. Chamæleon (says the Greek scholiast) asserts, that the true name of this augur was Thestor, but that he obtained the name of Idmon from ειδω, a Greek verb which signifies ' to know.' Others say, that

Thestor also sailed with the Argonauts; others again, that the augur who accompanied them was Amphiaraus. But this Idmon, according to Pherecydes, was the son of Asteria, the daughter of Coronis and Apollo; and Thestor, the father of Calchas, (who was thence called Thestorides) was the son of Idmon and Laoithoe. And see Orphei, Argonautics, l. 185.

218. *Ætolian Leda.*] She was called thus, from her father Thespius, the son of Mars and Andronicè, who reigned over Ætolia. The note of the Greek scholiast on this passage is worthy of attention, as it preserves the names of several authors whose works have perished: as Hellanicus, and Ibycus, &c. Eumelus says he relates, that Leda was really daughter of Glaucus, the son of Sisyphus, by Pantidnia, with whom he had an amour; but, this lady having afterwards married Thespius, he was the reputed father of the offspring. Althæa and Leda were sisters.—Theoc. Id. 23.

221. *Dear as the pledges.*] The word is τηλυγε[illegible], in the original, which is often employed to mark the degree of affection merely. Beloved as much as the children of old age.

231. *Arene.*] A city of Peloponnesus, near Pylos. It is commemorated by Homer, who calls it the *pleasant* Arene, as Pylos is called the *sandy*. Pherecydes says, it took its name from Arenè, the mother of Idas.—Gr. Scho.

235. *Periclymenus.*] Neleus had sons, by his wife Chloris, Nestor, Periclymenus, and Chromius. By different other women, Taurus, Asterius, Lycaon, Deimachus, Eurybius, Epileon, Phrasis, Antimenes, and (as Asclepiades says) Alastor.

The words of the poet are, Δωδεκα δε και Νηληϊαμυμονες υιεες ειμεν. 'We are twelve valiant sons of Neleus.' That Periclymenus was the son of Neleus is manifest; for the poet says, Νεςοραΐε χρομιννΐε Περικλυμενονΐε γερωχον. 'Nestor, and Chromius, and Periclymenus, the renowned.'—He speaks of him also as the descendant of Neptune, which god was the father of Neleus; and, in consideration of his affinity, bestowed on Periclymenus the power of assuming various forms. To which Euphorion alludes, in the verse—

Ος ρα Ιε πασιν ηικλο θαλασσιϊφ ηυΐε Πρωΐευς.

'All shapes, like sea-born Proteus, he assumed.'

He was killed by Hercules, in his war with the Pylians, under some of his assumed forms. Some say he was crushed by a stroke of his club, while he attempted to sting the hero, in the form of a wasp or hornet. Hesiod says, that he was killed by the arrows of Hercules, under the form of a bird, as he had fixed on the yoke of the horses that drew the chariot of the hero.—Gr. Scho. Ovid tells us, that he was pierced with an arrow, by Hercules, in his assumed form of an eagle. See Metam. book xii. ver. 553 *et seq.* The poet, in the passages to which I refer, makes Nestor give an account of the attack made by Hercules on the Pylians.

244. *Apheidas' happy realm.*] Clerus, in the original. It was the principality or domain of Apheidas. There were two persons, says the Greek scholiast, of the name of Cepheus: the one, the son of Aleus, of whom Apollonius speaks; the other, whom Hellanicus mentions, in his book

on Arcadia. Apheidas was an ancient hero, the son of Arcas; he reigned in Tegea, a city of Arcadia.

245. *Ancæus.*] He was the son of Lycurgus and Antinoe. The memory of Lycurgus was cultivated, with divine honours, among the Arcadians. —Gr. Scho.

252. *Mænalian bear.*] Mænalus was a mountain and city of Arcadia. It was so called from Mænalus, the son of Arcas, whose father was Lycaon.

257. *Augeas.*] He was but the reputed son of Phebus (says the Greek scholiast); and was, in reality, the offspring of Phorbas, and Hysminè, daughter of Neleus. He was reported to be the son of Apollo; because, as it is fabled, rays of light, like those of the sun, beamed from his eyes. Apollonius has not explained, why Augeas was desirous of an interview with Æetes; but, most probably, it was because the Colchian monarch, like himself, claimed to be descended from Phebus.

265. *Pellene.*] This, written with an *e*, was a city of Achais, which was a part of Thessaly. Pallene, with an *a*, was a city of Arcadia. There is some doubt among the annotators, whether Αιγιαλῷ, in the text of this passage, is a word of appellation, and signifies a certain district, or denotes the beach of the sea. I have chosen the latter sense, which seems to be most plausible.

270. *Tænarus.*] A promontory of Laconia, so called from Tænarus, the son of Neptune.—Gr. Scho.

270. *Swift Euphemus.*] The common reading is Polyphemus; but this must evidently be the gloss

of some confident but unskilful annotator, who, supposing Euphemus to be an epithet, not a proper name, gave Polyphemus as a synonymous term. The gloss, as often is the case, became a various reading, and crept into the text. In the fourth Pythian Ode of Pindar many circumstances, respecting this Euphemus, are collected. See hereafter, in the notes on the fourth Book.

271. *Europa fair.*] She was, according to ancient fables, the daughter of Tityos, the son of Elarè. The cause of his punishment was a violent attempt which he made on the chastity of Latona.

275. *O'er rapid waters.*] Virgil has translated this passage, in speaking of Camilla, Æn. vii. ver. 808, *et seq.* See too Ovid's Metam. lib. x. This passage of Apollonius is imitated from Homer, who, speaking of the mares of Ericthonius, says:

Αἱ ὅτε μεν σκιρτῶεν επι ζειδωρον ἀρουραν
Ακρον επ ἀνθερικων καρπον θεον ωδε κατεκλῶν
Αλλ' ὅτε δε σκιρτῶεν ἐπ ἔυρεα νωτα θαλασσης
Ακρον ἐπι ρηγμινος ἁλος πολιοιο θεεσκον.

301. *Iphiclus—Althea's brother.*] The scholiast, on ver. 146 *ante*, makes Althea and Leda sisters; of course, Iphiclus and Leda were brother and sister. This is confirmed, by a passage of Theocritus, Idyll. xxii. ver. 2. in which Leda is called Κωρη Θεστιαδος. Their mother, says the scholiast, was Deidamia.

313. *From Phocis, &c.*] The Phocians took their name from Phocus, the son of Æacus. The compilers of genealogies make Iphitus, the son of Naubolus and Perinice, the daughter of Hippomachus. Pytho was a city of Phocis, where was

the oracle of Apollo. It had its name either from a Greek verb, signifying 'to hear,' or from the famous serpent Python.

319. *Hospitable, &c.*] All the ancient writers abound in passages, evincing the extreme veneration in which the laws of hospitality were held in the heroic ages. There is a striking agreement between these passages, and the accounts which modern travellers give of the manners of the Orientals at this day.

321. *Delphi's shrine.*] Delphi, where was the famous shrine and oracle of Apollo, was in Phocis. Jason repaired thither to consult the god respecting the Argonautic enterprise, and became the guest of Iphitus on his way. It is to be observed, that Apollonius (as I mentioned before) speaks of two persons of the name of Naubolus: the one, father of Iphitus; the other, the father of Clytonæus, and grandfather of Nauplius. It is no easy matter to versify a gazette, or a genealogical table; yet such is the task of the writer who undertakes to translate one of these ancient catalogues. Antiquarian researches and poetry *haud bene conveniunt nec una in sede morantur.* Yet Homer, Apollonius, Callimachus, and Virgil, wish to reconcile them.

323. *Calais and Zetes.*] Different writers (says the Greek scholiast) give different accounts of the place from whence these brothers took their departure, to share the Argonautic voyage. Some, with whom Apollonius agrees, say they went from Thrace. Herodotus asserts they set out from Daulis. Duris takes them from the Hyperborean regions. Phanodicus says the same thing, in the first book of his Deliacs.—Gr. Scho.

326. *Orithyia.*] Boreas is reported to have fallen in love with Orithyia, the daughter of Erectheus, as he saw her sporting with the virgins of Attica, on the banks of Ilissus, a river of that region. Of this ancient fable of Boreas and Orithyia, Milton has made use, in one of his minor poems, on the death of a fair infant. See also Ovid's Metam. lib. vi. 9. The true meaning of the fable seems to be, that Orithyia was drowned in a high wind, crossing the river Ilissus.

335. *Rifted rocks.*] Σαρπηδονιη πέλρη, in the original. It seems to be doubtful, what rock is designated by this name. Pherecydes says, it is a rock adjoining Mount Hæmus, in Thrace, to which Boreas conveyed Orithyia. Callisthenes says, there is a place of the same name, Sarpedonia, in Cilicia. Stesichorus makes Sarpedonia an island in the Atlantic sea. Chærilus asserts, (says the scholiast) that Orithyia was carried off as she was gathering flowers near the springs of Cephissus. See the Greek scholiast.

339. *From each heel.*] This passage seems to have furnished Milton with the first idea of his beautiful description of the angel, in Paradise Lost, book v. l. 277.

345. *Acastus.*] Acastus appears, from this passage, under an amiable light to the reader; but the latter part of his life, according to the Greek scholiast, did not correspond with this good beginning. He married, it seems, Cretheis, or, as some writers call her, Hippolita. This lady fell in love with Peleus, and finding him insensible to her amorous overtures, accused him to her husband of having attempted violence against her. Acastus enticed

out the unsuspecting Peleus to Mount Pelion, under the pretence of conducting him to the chase, and contrived to leave him there unarmed, that he might be devoured by wild beasts. But Mercury, or (as some say) Chiron the centaur, appearing to him, presented him with a sword made by Vulcan, with which he killed the wild beasts that came to attack him; and, on his return to the city, the lady also; and, as some authors relate, her husband.—Gr. Scho.

357. *Minyas.*] Alcimede, the mother of Jason, was the daughter of Clymene, who herself was one of the many daughters of Minyas, who was in reality the son of Neptune, but nominally son of Orchomenus, and Hermippe, the daughter of Bœotus. Orchomenus gave his name to a city of Greece; and from Minyas the adventurers took the name of Minyæ.—Conclusion of the catalogue.

I congratulate the reader, I congratulate myself, on our having, at last, waded through the catalogue; a task, notwithstanding the harmonious and charming numbers of Apollonius, of no small difficulty and ennui. It must strike the observation of every classical reader, that the ancient heroic poets had such a predilection for catalogues, that it seems as if they would have thought an epic poem incomplete without one. Homer, the great father and leader of the band, has a very minute and particular enumeration of the Greek and Trojan forces, and their respective leaders. Apollonius, as we see, has his catalogue: and the Latin epic poem

have religiously followed the Greeks in this respect; as may be seen by turning to the Æneid, to the Thebaid of Statius, and to the Argonautics of Valerius Flaccus. Milton (that most diligent and judicious imitator of the ancients) has also his catalogue of fallen angels, and has contrived, by the beauty of numbers, and the force of classical allusions, to make it one of the most pleasing passages of his poem. Homer's catalogue must be considered as the poetical progenitor of all these. It is not surprising, that the catalogue of Homer should have been highly agreeable to his countrymen. The Greeks, when he wrote, were in that state of society, in which men are fond of traditions, and attached with an enthusiastic reverence to the conservation of pedigrees, and the details of genealogy and clanship. Subsequent writers were led, by the very favourable reception which the Homeric minuteness in geography and genealogy experienced, to an imitation in these particulars; and we find them, in consequence, abounding in similar passages. The national vanity of the Greeks made them singularly partial to the narratives which recorded the favourite passages of their ancient story, the stems of their ancient families and dynasties; and immortalized the scenes with which they were familiar. I fear I have been betrayed into great prolixity and amplification in my version of the preceding catalogue; and at the same time I must own, that I feel I have not succeeded to my wish. But it is difficult, indeed, to translate these particular specifications of persons and places with any tolerable degree of

grace and elegance. I hope the candid reader will consider these difficulties, and make allowances accordingly.

370. *Pagasæ.*] A promontory of Magnesia, which was a part of Thessaly. It was so called from the Greek πηγνυμι, which signifies 'to compact or put together;' because the ship Argo was there compacted or built. All accounts of this expedition make the Argonauts assemble here.—Vid. Strabo, lib. ix.

372. *Stars.*] This simile is new in its application, and of uncommon beauty. The comparing the Minyæ, who were distinguished from the crowds around them by their stature, beauty, and the lustre of their arms, to stars shining through dark clouds, is highly illustrative and picturesque.

403. *Phryxus.*] The Golden fleece, in quest of which the Argonauts sailed, was supposed to be the fleece of the very ram on whose back Phryxus and his sister Hellè attempted to pass the sea, which bears the name of the latter. While Phryxus was in an agony of grief for the loss of his sister, who fell into the sea and was drowned, the ram, who, at the moment, was miraculously endowed with speech, comforted and assured him, that he would convey him safely to Scythia. On his arrival in Colchos, Phryxus sacrificed this ram, and presented the fleece to Æetes, the king of that country. Such is the connection between the adventures of Phryxus, and the grief of Alcimede, for the departure of her son.

418. *Sunk on his couch.*] It is scarcely possible to do justice to the original, in a translation. It is highly natural and affecting. It describes the old man, as hiding himself in his bed from the light of day, and wrapping up his head in the bed-clothes. The word ενλυπασ has peculiar force. The passage seems to be imitated from Homer's Iliad Ω, where the sons of Priam surround their mournful father—Ὁδ' εν μεσσοισι γεραιος Ενλυπας εν χλαινη κεκαλυμμενος, &c.

431. *Like a girl.*] The simile, in the original, is inexpressibly beautiful and tender; though, perhaps, a little too minute and circumstantial. The languid flow of the word ηγελαζει, and the introduction of a spondee in the fifth place of the line, have a happy effect, (as the Oxford editor remarks) to show the languor and tædium with which the unhappy child drags on her cheerless and miserable being. We have here one of the many examples which show our poet's consummate skill in versification.

455. *Sole tribute.*] All the former interpreters (as the Oxford editor observes) seem to have mistaken the sense of the original passage. 'This alone—the pious act of closing my eyes—(says Alcimede) remained to be performed by you: all other returns that a grateful child could make for the love and tenderness of a parent, I have already received, and enjoy from you.' The word πεσσω here signifies simply 'to have or enjoy.' Sometimes (as in Iliad β, ver. 237) it signifies 'to acquire:' it is a metaphorical expression, taken from the animal economy, for πεσσω properly signifies 'to digest.'

460. *They live—they throb, &c*] The passage in the original scarce admits of a translation. The word εκφλυξαι is expressive of a fulness accompanied by an endeavour to burst forth. It is a metaphor, taken from the bubbling of caldrons on the fire, when the liquid in them begins to be heated. It is derived from φλυειν.

469. *The goddess.*] Diana; who among the Greeks answered to Lucina among the Romans, and was supposed to preside over the birth of children.

495. *Conceal thy grief, &c.*] The poet seems, in this passage, to have had his eye on the parting speech of Hector to Andromache, in which he advises her to remain at home: Αλλ' ειτ οικον. He seems to have imitated a passage of the twenty-fourth Iliad:

Μηδε μοι αυλε 'Ορνις εν μεγαροισι κακῳ πελεο.

Virgil has imitated this passage of Apollonius, in the twelfth book of his Æneid, ver. 72. (Oxford editor.)

501. *Thus from his fane.*] Virgil has imitated this passage, and improved it, by adding several picturesque and beautiful circumstances.—Æneid iv. 143.

503. *Delos.*] Delos is called 'the divine,' because it was the place of refuge to which Latona fled; and because her children, Apollo and Diana, were born there. It was one of the Cyclades; and was also called Ortygia, from the sister of Latona; or rather because it abounded in quails. The fable relates, that this island, on its first appearance in the sea, floated at random; but be-

came fixed at the intercession of the goddess. See Callimachus, in his Hymn to Delos.—Gr. Scho.

503. *Claros.*] A city of Asia Minor, near Colophon. There was an oracle of Apollo there; and Manto, the daughter of Tiresias, was priestess of it. It was called Claros, or rather Cleros, because Apollo obtained it 'by lot;' that being the sense of the Greek word.—Gr. Scho.

516. *Diverse borne.*] The word, in the original, is παρακλιδον—'by herself—separated from others.' This signification, it is true, is not found in the lexicons; but it follows fairly from the primitive word. Yet, it will be closer to the true sense, if we render the expression—'by herself on one side.' And it is thus highly descriptive of the true circumstance: for those, who encounter a throng and press of people, can only avoid it by turning on one side.—Oxford editor.

525. *Acastus.*] The reader, who turns to Valerius Flaccus, and sees how he makes Jason work, to bring Acastus along with the Argonauts, and from what malignant motives; will perceive, that by an injudicious attempt to improve on his original, he has materially injured the pathos, the morality, and beauty of the narrative.

535. *Sister's hand.*] This sister of Acastus was named Pelopeia.

537. *From questions—forbore.*] Either that he might not cause any delay, or rather that he might not lead Acastus and Argus to repent of what they had done.

539. *On the furled sails.*] We shall find frequent occasions of remarking, in the progress of this work, the distinctly graphic or picturesque man-

ner of Apollonius. He never deals in generals, or vague descriptions; his images are new, and, at the same time, natural; strikingly appropriate to the subject, the place, the time, and the actors. How natural and descriptive is the circumstance of the assembled Argonauts, seating themselves on the rolled-up sails, and the masts which lay near the ship, on the shore of Pagasæ?

588. *Vows on winding shores, &c.*] Phebus was worshipped by seafaring men, on the shores, under the denomination of Επακλιος, from ακλη, 'a shore.' He was also known to mariners by the names of εμβασιος, or εμβασιμος, from a Greek verb signifying 'to embark;' as the god, who presided over embarkations; under which title he was invoked, at the commencement of a voyage. He was invoked at the conclusion of voyages, under the name of εκβασιος, as the power who presided over debarkations.

596. *Broad rock.*] Here again is an instance of the graphic genius of Apollonius, and his accurate observation of natural images. We actually see the Argonauts laying aside their outward garments, and depositing them on a broad flat rock. We are present with them; we share their labours The poet, through the whole subsequent description, is agreeably circumstantial. He paints the busy scene in the liveliest colours.

601. *Well-twisted ropes, &c.*] The passage in the text of the original, (as the Oxford editor justly suggests) has hitherto not been understood, or rather the text seems to be corrupted. I do not understand, (adds he) how ropes, passed internally

and fastened to the timbers of the ship, could render them firmer; besides, the word ἐζωσαν seems to intimate, that the ropes were passed, not within, but without, around the body of the vessel; therefore it should seem, that instead of ἐνδοθεν we should read ἐκτοθεν. Yet, it must be confessed, that Hesychius interprets ζωννυματα, ropes in the middle of a ship —(Sanctamand.) I think the sense may be, that ropes were brought under the keel, and passed around the ship; by which some of the Argonauts held and steadied her, so as to let her move gradually on the inclined plane, while others pushed her down the descent, which they had dug for her, to the sea. It is thus that porters manage, when they let down large casks into vaults and cellars. If we adopt the word ἐνδοθεν, the lines of the text may be translated as follows:

> Well-twisted ropes within the ship they pass'd,
> Where pins of iron held the timbers fast:
> The masts to strengthen, and to hold the sail,
> When beating waves and rushing storms prevail.

613. *Tied to the banks, &c.*] It should seem, that the oars were fast tied to the benches, with the palm or flat broad part, which is usually outward, turned inward; the object of the projection a cubit's space, seems to have been, that the Argonauts might take hold of these ends of the oars, as a kind of handles, in pushing the vessel down to the sea. This is a difficult and disagreeable task, to turn the details of manual labour and mechanical operations out of a dead into a living language; it is scarcely practicable to make such versions intelligible, and, at the same time, to

avoid their being bald and ludicrous; and, after all, little credit is to be had by the labour.

643. *The central place.*] All the rest of the places at the oars were assigned by lot. Hercules and Ancæus were exempted from lot, and placed together, because they were stronger than the rest of the crew, and each a match for the other. They were placed in the centre of the vessel; because, if they had been in either end of the ship, they would have given an undue prevalence of the party with whom they rowed, over those in the opposite extremity.—See N. of Oxf. edit.

655. *More youthful.*] Since the deity flourishes in perpetual youth, it seems to be, with some propriety, (says the Greek scholiast) that the younger part of the assembly were pointed out to perform these rites. So Homer, Κȣροι μεν Κρητηρας εςεψαντο.

657. *Bowl.*] For the purpose of purifying the hands of the worshippers, previous to the sacrifice.

657. *Salted cakes.*] The composition of meal and salt, which was sprinkled on the heads of the victims.

665. *Thou, whose influence.*] Phebus, by exciting the fears and jealousies of Pelias through his oracle, was the prime cause of the Argonautic expedition: and by his answers, when consulted by Jason, he had promised to be the protector of the Argonauts.

674. *Delos.*] In the original Ortygia. The Greek scholiast tells us, that Phanedocus, in his Deliacs; and Nicander, in the third book of his Ætolics, assert, that Delos obtained its name of Ortygia

from a city or district of that name in Ætolia. The latter writes thus:

> The colonists,
> That from Titanian Ortygia went,
> Some Ephesus possess'd, and some that isle
> Before called Delos. To the neighbouring seat
> Of Sicily some of the train repaired;
> And sea-girt Delos hence the common name
> Bears of Ortygia;—not as fable feigns,
> From transformation of Asteria fair,
> Latona's sister; and the title marks
> The region prime, from whence their tribes diverge.—
> Gr. Scho.

701. *Unmix'd.*] Pure unmixed wine was used in libations; as a token of a mind clear from falsehood, fraud, or dissimulation.—Eustathius.

703. *The prophet Idmon.*] This passage is wonderfully affecting, and happily introduced, to render the prediction of the safe return of the Argonauts more striking, by the mixture of grief for the untimely fate of the generous Idmon.

716. *Asia's.*] Asia was so called, after the mother of Prometheus and Atlas.

717. *No sudden, &c.*] There is great nobleness and dignity, something truly sublime, in the sentiments of Idmon, foreseeing his fate, and embarking with a certainty of meeting his death. There is a strong similitude between this trait in the character of Idmon, and that of Sarpedon, and also of Achilles, in Homer.

738. *Deep—revolved.*] The word, in the original, is *porphuresken*, which comes from *porphura*; a kind of fish, which is found in the most profound depths of the sea.

747. *I swear to thee, &c.*] This oath of Idas is imitated manifestly from the oath of Achilles, in the first Iliad:

'Now, by this sacred sceptre hear me swear.'

750. *More sure protection, &c.*] This vaunting and irreverent speech of Idas, (says the scholiast,) seems to be imitated from that of the Cyclops in the Odyssey: Ουκ αν εγωδε εχθος αλευαμενος πεφιδοιμην. So Mezentius, Æneid x. ver. 773.

756. *A mighty bowl.*] Virgil has imitated this passage, in the first Æneid, ver. 738. Of Bitias he says—

Ille impiger hausit
Spumantem patcram, et pleno se proluit auro.

760. *Idmon reproved.*] It is with peculiar propriety, that the prophet Idmon is introduced, by the poet, as reproving the impious boast of the intemperate and ferocious Idas. Indeed, the attention to nature, character, and occasional circumstances, is truly admirable.

770. *The Titans, impious, &c.*] Iphimedia, daughter of Triopas, wife of Aloeus, had two sons by Neptune, Otus and Ephialtes. They, presuming on their strength, attempted to dethrone Jupiter, but were slain by Apollo at Naxus, and thrown into Tartarus by Pluto.

785. *Loudly rav'd.*] Χως' ενιπλαζων, in the original. There is great truth and nature in this sentence. We find, that angry people inflame themselves more and more. As they talk and scold, their wrath appears to acquire impetuosity and momentum. *Vires acquirit eundo.*

789. *The song of Orpheus.*] Scaliger finds fault

with the subject of this song, and prefers to it that in Valerius Flaccus. By this piece of criticism, he has betrayed his ignorance of the nature of ancient poetry, and of the character of Orpheus, who was the author and propounder of a particular theory of the Cosmogony, or first formation of the universe. The propriety, both of the introduction of the song, and of the choice of a subject, may be easily defended. The occasion of the song was a rising quarrel among the Argonauts, which Orpheus endeavoured to compose by the united powers of poetry and music. To this it may be added, that a song, the subject of which is religion, and which asserts the sovereignty of Jove, was very timely and expedient; as one of the chiefs of the Argonauts had spoken, in rather a blasphemous manner, respecting the divinity. It was surely very seasonable, even in an hour of festivity, to 'vindicate the ways of God to man;' particularly for Orpheus, who to the character of bard added that of priest and prophet. Nor were the auditory of such mean rank as Scaliger would intimate, or unworthy of the sublime truths which he communicated, or incapable of understanding them. He uses the term *Viri militares*, as if the Argonauts were mere illiterate, rude, common soldiers; and the divine band sung in a common guard-room. It is to be considered, that they were chiefly persons of the most illustrious birth; princes, heroes, and demi-gods. In the Latin poet, Orpheus sings on no particular occasion, and to no end, but to make the night pass away pleasantly; whereas, in Apollonius, there is a design and policy in the song, and it is illustrative of the

character of Orpheus. It is introduced to calm a disagreeable altercation, and it illustrates the power of music in a most striking manner. (See Warton's Observations on Spenser, vol. i. p. 104.) Silius Italicus has imitated this passage in his eleventh book, where he represents Teuthras as singing and playing on the lyre. See ver. 456. And the song of Iopas, before Dido and her courtly assembly, breathed the same philosophical spirit. —Æneid XI. ver. 742.

Tum canit errantem lunam, solisque labores.

The Orphic songs, which have been preserved to us, fully justify the character of seriousness and divinity which the poet ascribes to these strains in the passage before us. We find, from the different descriptions of banquets which the ancients have left us, that the style of conversation on those occasions was moral and instructive.

790. *Strife.*] So Ovid, Metam. lib. i. ver. 19. Empedocles taught, (says the scholiast) that all things being at first confounded together in Chaos, strife and love being sent down, separated and disposed them into order; that without them nothing can arise to being, or of course perish. Thales made *water* the origin of all things, on the authority of the poet, who says—

Αλλ' υμεις μεν παγλες υδωρ και γαια γενοισθε.

And Zeno says, that the chaos of Hesiod was *water*, which settling and subsiding, mud was produced; which being yet more dried and compacted, became solid earth. That, to fertilize and make this pregnant, love was born, to warm and

cherish it with his fire; heat being of the very essence of love. Anaxagoras, asserting that the sun is a mass of red-hot iron, says, 'from whence all things are produced.' Thence Euripides, who was his scholar, calls the sun, χρυσειον βωλον, 'a clod of gold.' And the same Anaxagoras taught, that the moon was a broad flat place, on which, he says, the Nemæan lion fell: (by way, I presume, of accounting for the spots of the moon.)—See Gr. Scho.

799. *Ophion.*] Milton, Paradise Lost, copies this passage:

> How the serpent, whom they call'd
> Ophion, with Eurynome, the wide
> Encroaching, Eve, perhaps, had first the rule
> Of cold Olympus.

The upper part of Eurynome was the perfect form of a beautiful woman; the lower terminated in the tail of a fish.

801. *Cold Olympus.*] So Milton, Paradise Lost, book i. l. 511. *et seq.*

815. *The voice and lyre, &c.*] Milton has imitated this passage in Paradise Lost, book viii. l. i.

821. *Of sleep—the tongues, &c.*] It was the custom of the ancients, when they were about to retire to rest, after a sacrifice and banquet, to mix the goblet, and offer up the tongues of the victims to Mercury; and to pour the wine upon them. This may have a meaning, physically apposite to the ceremony and the occasion. As Mercury is the type of speech, the presiding deity of eloquence, it is natural when sleep approaches, and prepares to seal up in silence the lips and still the

tongues of the assembly, to sacrifice to the god of speech, by way of a farewell offering, the tongue; which was the organ of that faculty. The sacrifice of the tongues might also be meant, as a mystic lesson, to remind the guests, that if any thing of a secret or confidential nature had been said or done at the preceding banquet, it should not be revealed. Homer, also, refers to this ancient rite; and says, Γλωσσας δ' εν πυρι βαλλον. The Greek scholiast quotes an ancient author, whose works have been lost, for the historical origin of this custom; and tells us, that Derichidas, in his Megarics, relates, that Alcathous, the son of Pelops, having been expelled from Megaræ, for the murder of Chrysippus, went to reside in another state; and meeting a furious lion, which had laid waste the Megaræan territory, and against which various persons had been sent out by the sovereign of the country, he killed him, and putting the tongue in his wallet, returned to Megaræ. Other persons, who were of the party which had been sent against this destructive beast, returned, and also claimed the honour of having killed him. On this, Alcathous produced his wallet, with the tongue of the savage foe, and convicted them of falsehood. The sovereign of the country, having offered a sacrifice to the gods on this occasion, placed the lion's tongue last of all on the altar. And hence the custom of offering up the tongues of the victims remained among the Megarensians. —Gr. Scho.

834. *The vessel.*] Valerius Flaccus, in his exordium, calls the Argo, *Fatidicam ratem*—'the prophetic vessel.' At line 305, (where he represents

Jason as hearing in a vision the vessel Argo urging his departure) the poet tells us, that the wood which composed the poop of the ship was vocal, and came from the prophetic grove of Dodona.—So Claudian, *de Bello Gelico*—S. 14.

> *Sed cæso monitu Jovis augure luco*
> *Arbore præsagâ tabulas animasse loquaces.*

The ancient writers, as well historians as poets, were full of these wonders. The ass addresses Balaam in scripture. The speech of the horse of Achilles, in Homer, is well known. In the Æneid, the myrtles are endowed with speech, and relate the tragical fate of Polydorus.

852. *With tears, &c.*] So Virgil, Æn. lib. iii. ver. 10.

861. *At every stroke*] The versification, in the original passage, is happily expressive of the sound of the oars, and of the dashing and hoarse roaring of the waves.

> Ὡς ὑπ' Ὀρφηος κιθαρῃ πεπλήγον ἐρέτμοις
> Πολλὸν λαῖφος ὕδωρ ἐπὶ δὲ ῥοθια κλυζοντο.

868. *White as the pathway.*] The comparison of the white track of the vessel, cutting her way through the green sea, to a path through a grassy field, is entirely new, and highly illustrative and beautiful!

869. *From the' abodes on high, &c.*] Nothing can be more sublime, or nobly imagined, than the magnificent picture of superior beings of different orders, admiring the stately vessel, the work of Pallas, as it sailed along.

877. *Itonian.*] Some, for Itonis in the original,

read Tritonis. Minerva, however, (says the Greek scholiast) was called Itonias, or Itonian, from a temple of a corresponding name, sacred to her, at Coronea in Bœotia. Or rather, with more propriety, where she is represented as presiding over an enterprise of the Thessalian Minyæ, this appellation may be derived from Itonia, a place of Thessaly, of which Hecateus makes mention in the first book of his history. Armenidas also, in his Thebaics, speaks of a son of Amphictyon, called Itonus, from whom the town of Thessaly in question derived its name; and Pallas obtained the epithet of Itonian. Alexander makes mention of him, in the first book of his Caric monuments.—(Gr. Scho.) It is observable, that Tritonis was the reading of Valentine Rotmar, who has translated our poet into Latin verse. His translation is:

Minervæ
Miratæ Tritonis opus stupuere virosque.

879. *He whom Phillira.*] Suidas, under the head of Thessaly, asserts that Chiron, like the rest of the centaurs, was the son of Ixion; but the author of the Gigantomachia relates, that Saturn, under the assumed form of a horse, had Chiron, by the nymph Phillira, who was the daughter of Oceanus, whence he became an Hippo-centaur. The name of the wife of Chiron was Chariclo. Chiron is introduced, with singular propriety on this occasion, as being the friend of man, and the most just of the centaurs: and also, on account of his particular connection with Jason, who learned from him the art of medicine; whence he acquired his

name of Jason, from a Greek verb which signifies 'to heal.'—Gr. Scho. See Orph. Arg. 377, where he is called Δικαο]χ]ω Κενταυρων.

886. *Achilles.*] The centaur, with his wife holding the young Achilles in her arms, showing him to his father Peleus, and advancing into the foam of the sea to take leave of the Argonauts, would afford a fine subject for painting. Apollonius follows the poets subsequent to Homer, in saying that Achilles was brought up by Chiron; but Homer says no such thing. H. Stephens has noted the Greek scholium on this passage, as mutilated or corrupted; which is a great pity, as the learned author of these ancient commentaries seems to refer in it to many writers, whose works are now lost: as, for instance, to the second book of the Νοστοι, or 'Returns,' of Lysimachus of Alexandria. The scholiast seems to intimate, that there was some difference among writers of credit, respecting the generally received fable, that Achilles was the son of Thetis, a marine deity.

900. *Tisæan cliffs.*] Tisæum was a promontory of Thessaly, or, as others say, of Thesprotia; where stood a temple of Diana. Valerius Flac. book ii. ver. 7, refers to this passage:

Templaque Tisææ mergunt obliqua Dianæ.

906. *Iolchos.*] A town of Thessaly, near the bay of Pagasæ. It is mentioned by Lucan, lib. iii. ver. 192.

911. *As flocks, &c.*] Homer, in the sculptures or paintings of the shield of Achilles, introduces two shepherds piping in this manner before their flocks: Δυω δ' ἀμ' ἑπονλο νομηες τερπομενοι συριγξι,

918. *Pelasgia's fertile, &c.*] The Pelasgi, who were settled in Thessaly, were among the most ancient tribes of Greece. They gave to it the name of Aeria, which was the ancient appellation of Egypt, and from which country these people originally came. The name Aeria is derived from blackness, on account of the dark colour of the soil, which was observable both in the region where they settled, and that from whence they came. The Pelasgians are said, by the scholiast, to have taken their name, either from Pelasgus, the son of Inachus; from the Pelasgi, a certain tribe of barbarians; or from Pelasgus, the son of Neptune and Larissa. The Pelasgi and Tyrrhenians appear to have had a common origin. These people also called their country *Ai—Monah—Regio lunaris;* which the poets changed into Hæmonia. See Bryant, and some additional disquisitions on this subject in the notes on the fourth book. The reader will find the origin, conquests, and emigrations of the extraordinary people considered very much at large, in two dissertations, by citizen Dupuis; which are published in the memoirs of the National Institute of France. See also Heyne on Virgil.

930. *Hero's tomb.*] The tomb of Dolops. The hour of sacrifice to the infernal powers, and departed spirits, was evening or night. To the gods above, they sacrificed in the forenoon. The victims which were offered to the former were ενλομα, *exsecta*, or castrated; to denote the barrenness of death, or the grave, which yields no return. The victims proper for the celestial powers were ενορχα, or 'perfect males.' Dolops was the son

of Hermes, according to tradition. He died in Magnesia, and was buried there.—Gr. Scho.

937. *Aphetæ.*] This place was so called, from αφιημι, 'to dismiss or let fly;' because here the Greeks let fly their sails.

943. *Amyrus.*] A river of Thessaly, which flows into the sea near Melibœa. It took its name from Amyrus, the son of Neptune, according to ancient fables.

945. *Deep ravines, &c.*] The word, in the original, is ευρυμενας. This (by the scholiast) is interpreted gullies, that open from mountains into a plain. But Scylax makes Eurymenæ the name of a town, lying without the gulf of Pagasæ; and with him Val. Flaccus agrees.

948. *Olympian.*] There were no less than six mountains, all of which bore the name of Olympus. In Macedonia, Thessaly, Mysia, Cilicia, Elis, and Arcadia.

950. *Pallene's sides.*] Pallene, a mountain and city of Thrace, the parent region, whence Proteus was descended. The original is Κλιτεα Παλληναια—*devexa Pallenæ*—'the slopes of Pallene;' similar to the expressions of Horace:—*Usticæ cubantis—et supinum Tibur.*—Oxf. edit.

960. *Myrine.*] Lemnos had two cities, Hephæstea (so called from Vulcan), and Myrine. The latter was the capital of the island. Pliny relates, that at the time of the solstice, Mount Athos used to cast its shadow on the market-place of Myrine; and Sophocles says, Αθως σκιαζει νωλα Λημνιας ἁλος.—Gr. Scho.

968. *Guilty, &c.*] Lemnos had the appellation of Sinteis, from a Greek word, which signifies 'to

injure,' Σινεϊν, because it was first inhabited by the Tyrrhenians, a branch of the Pelasgi, and a most barbarous, ferocious, and piratical race. Hellanicus gives a different etymon; and says it was so called because arms, and the destructive implements of war, were there first fabricated.—Gr. Scho.

982. *Indignant Venus.*] This goddess, being irritated against the Lemnian women, for their neglect of her worship, rendered them offensive to their husbands; who going frequently to the wars, and bringing home captives, expelled their wives, and substituted these women in their place. Spence observes, in his Polymetis, 'We meet with a character of Venus, on some particular occasions, as the goddess of jealousy rather than of love. I do not remember to have seen any figures of her under this character: there is not any description of it to be found in any Roman poet before those of the third age:—Val. Flac. book ii. ver. 106.' This passage, in the Polymetis, evinces the truth and good sense of Mr. Gray's observation on that work; that had Mr. Spence consulted the Greek authors, they would have afforded him more instruction, on the very heads he professes to treat, than all the other writers put together. The learned critic seems to wonder at the passage in Valerius Flaccus, as exhibiting Venus under a new character; but, had he recurred to Apollonius Rhodius, he would have seen, that the original idea of the vengeful and infuriate character of Venus is suggested by him; but much amplified and dilated, by Valerius Flaccus, in his usual de-

clamatory manner. The means which Venus employed to render these unhappy women odious to their husbands, was the causing them to have a most disagreeable scent. This, when it comes to be explained, has, like most other fables of ancient mythology, a good and rational moral. It intimates, that women are liable to lose the affections of their husbands if they neglect their persons, and are inattentive to cleanliness and the arts of making themselves agreeable. This is the plain meaning of the story of the Lemnian women being punished, for despising the sacrifices of Venus; that is, for neglecting the graces. Horace joins Suadela, the goddess of persuasion, and Venus together, as the two powers that render persons agreeable. Myrtilus, in the first book of his Lesbics, (says the scholiast) differs from the received traditions; and relates, that the distractions in Lemnos were caused through the jealousy of Medea; who, as she sailed past, diffused certain drugs, which rendered the females offensive to the men. This account is corroborated by others, which make the Argonauts touch at Lemnos on their return.

987. *The young Hypsipile.*] She is, with great propriety, made the single exception; both on account of the connection of parent and child, and because, by reason of her youth, her feelings had not been as much wounded as those of the other women.—Gr. Scho.

995. *Ænea's strand.*] The poet, says the scholiast, has taken this story from Thelytes. Ænæa, or Sicinus, (as it is otherwise called) was an island

near Eubœa. It had its first name of Ænæa from οἶνος, or *œnus*, which signifies 'wine,' from its being planted with vines.—Gr. Scho.

1012. *The Thracians, &c.*] The Lemnian women were apprehensive that the Thracians, who resided not far distant, might pass the sea, to punish them; not only for the destruction of the Lemnian men, but also of the Thracian captives, who had perished with their lovers.

1023. *Ethalides.*] Virgil, in his description of the first appearance of the Trojans on the Carthaginian shore, seems to have had in his thoughts this approach of the Argonauts to Lemnos; but he has greatly improved on his original. How much more engaging and dignified are the conduct and sentiments both of Dido and the Trojans! The Pythagoreans relate of this Ethalides, (says the scholiast) that, according to the transmigration of souls, he lived again in the time of the Trojan war, and became Euphorbus, the son of Panthus. After this, he became a certain Pyrrhus, a Cretan; then, a certain person of Elis, whose name is not recorded; and then, lastly, Pythagoras himself. Ethalides is, with peculiar propriety, appointed ambassador of the Argonauts, being the son of Hermes, god of eloquence.

1027. *His father gave.*] It is with singular propriety, that Hermes is said to have bestowed this extraordinary privilege of being alternately numbered with the living and the dead: inasmuch, as it was his province to conduct the departed spirits from earth to the inferior regions; or back again, from the shades to this life. See Æneid, book i. ver. 242.

1056. *Our tale of guilt.*] The sensibility and conscious shame of Hypsipile, young, tender, and compassionate; who had disapproved originally of the crime of the Lemnian women, and had saved the life of her ancient father, is beautiful, and highly in character.

1067. *Polyxo.*] Valerius Flaccus takes notice of her, book ii. ver. 316:

Vates Phebo dilecta Polyxo.

The contrast in appearance and sentiments between the young queen and her aged nurse, is highly dramatic and interesting.

1077. *And thus she spake.*] The speech of Polyxo, an old veteran in love, is highly beautiful and characteristic; and was necessary, on this occasion, to dispel the fears and modest scruples of Hypsipile and the younger females. Her topics are admirably chosen. Her arguments are unanswerable; and she was the most proper person in the world to use them. Aged and decrepit, the sentiments are suggested by her own feelings and situation; and the speech is illustrated, and rendered more impressive, by the unlovely appearance and infirm condition of the speaker. She is happily contrasted too with the blooming virgins who support her. This assembly would be a fine subject for painting.

1139. *A mantle.*] This description is rather too long; but such was the beauty of Homer's description of the armour of Achilles, that many different succeeding writers, (as Virgil for instance) besides Apollonius, have imitated it. That Apollonius Rhodius had it in his thoughts, may be in-

ferred from his introducing the Cyclops as figures embroidered on the web by the hands of Pallas, a circumstance which resulted from a natural association of ideas. Homer's shield directed our poet to the forge of Vulcan; the forge of Vulcan of course introduced the Cyclops to his consideration.

1149. *The Cyclops, &c.*] Virgil has closely imitated this passage, in the eighth book of the Æneid, ver. 424, *et seq.* The peculiar circumstance, in both passages, of the thunderbolt being yet unfinished, is so striking, that it furnishes an unequivocal mark of poetical imitation, within the canons laid down by Dr. Hurd.

1158. *Antiope.*] There were two females of this name: one, the daughter of Nycteus; the other, the daughter of Asopus; of which latter the poet speaks in this place; and from whom, and Jupiter, sprang Amphion and Zethus, who raised the walls of Thebes.—Gr. Scho.

1165. *A double portion.*] Amphion's moving twice as many stones to build the walls of Thebes, by the sound of his voice and his lyre, as Zethus did by the efforts of bodily labour, seems to be an allegory, beautifully conceived, to express the superiority of the peaceful arts of wisdom and refinement, over mere physical force and warlike achievements, in producing and ensuring the strength and prosperity of a community.—Gr. Scho.

1170. *The shield of Mars.*] Not in the manner of carrying it to war, or bearing it, as defensive armour; but examining it in a sort of fond blandishment; toying and playing with it in a sort of

amorous delight, as the appendage of an admired and favoured lover.—Gr. Scho. Here again is a beautiful subject for painting, suggested by the graphic genius of the poet.

1174. *Faithful image.*] As the goddess, in a sportive manner, held the polished shield of Mars, it served as a mirror; and reflected a faithful image of her beauties.—Gr. Scho. There is inexpressible taste and beauty, as well as novelty, in this thought: it has not, as far as I can recollect, been imitated by any writer ancient or modern.

1177. *Taphians, &c.*] Taphos was one of the islands called the Echinades, where dwelt the Teleboans, who before their settling there inhabited Acarnania. They were a piratical and wicked race, most greedy of spoil. They made an inroad into Argos, to carry off the oxen of Alectryon, father of Alcmene, and killed him and his sons. On this, Alcmene offered herself in marriage to any person who should avenge the death of her father and brothers.—Amphitryon accomplished this exploit, and received the lady as his reward. Herodotus (says the scholiast) relates, with respect to the occasion of this fight, that Perseus had four sons by Andromeda, Alcæus, Sthenelus, Nestor, and Alectryon, who held the sovereignty in common after the death of Perseus. Nestor had a daughter, named Hippothoe, from whom and Neptune sprang Pterelas, whose sons were Teleboas and Taphus; or, as others write, from Pterelas, the son of Teleboas, came sons, who were called Teleboæ. The Teleboans having returned, to claim the inheritance of Hippothoe, the sons of Alectryon resisted them, and were destroyed.

The Teleboans are said to have obtained their name, from the circumstances of their dwelling at a distance, and driving away oxen from Argos.—Gr. Scho. Robinson, in his notes on Hesiod, observes, that Apollodorus gives a different account; namely, that Alectryon betrothed his daughter to Amphitryon; and was afterward killed by him accidentally. See Heyne, Not. in Apoll. 321-323.

1183. *Two chariots, &c.*] See the first Olympic Ode of Pindar; Ænomaus was the son of Mars, and Arpine, the daughter of Danaus; and Hippodamia was his daughter. He had been warned by an oracle, that he was fated to be killed by his son-in-law. On this account, he wished to prevent the marriage of his daughter; and, as a pretext, refused to match her with any one who should be unable to conquer him in the chariot-race; believing himself invincible in that respect, and therefore safe in offering such conditions—so swift were his horses. The place of starting was from the river Cladeus; and the Isthmus of Corinth was the boundary of the course. Ænomaus had already killed thirteen suitors, when Pelops offered himself to the contest, with horses which had been given to him by Neptune. He was so fortunate as to engage the affections of Hippodamia, who persuaded Myrtilus, the son of Hermes, the chariot-maker and charioteer of Ænomaus, to fix the axle-tree in such a manner that it failed in the course, by which means Ænomaus was overthrown and killed.—Gr. Scho.

Εἱλεν δ' Οινομαον βιην
Παρθενον τε συνευνον.—*Pindar.*

1191. *A stripling.*] Sanctamandus, as quoted by the Oxford editor, observes, that according as we read the passage, in the original text, with or without a comma, the sense will be either, 'A youth, not yet impetuous or fierce:' or—'Not yet grown to be a fierce impetuous youth.' P. 74.

1192. *Tityus.*] He, says Pherecydes, was the son of Jupiter, and Elarè, the daughter of Orchomenus. When his mother became pregnant, Jupiter, apprehensive of the jealousy of Juno, thrust her under ground, to conceal her and his offspring. Thus was Tityus born under the earth. Other accounts say, that, by reason of his vast bulk, his mother was unable to bring him forth, and perished in the cavern; so that Tityus was, as it were, born out of the earth. As the scholiast observes, it was usual, by a sort of poetical amplification, to say, that persons of gigantic bulk were children of the earth. This is, in fact, the sons of giants.—Gr. Scho.

1201. *Iolchian Phryxus.*] Or Minycian; for the abode of the Minyæ was Iolchos. He and his sister Helle were the children of Athamas. It remains to be inquired, says the scholiast, what is the mystical meaning of the figures represented on the mantle. The poet (adds he) has a regular plan; and wishes to exhibit, in one view, the dispensations of Providence, and order of things in this world. And first, by the thunder and the Cyclops he suggests the existence of Divine Providence; a deity, and avenging justice; and, therefore, he says, that their work was incorruptible. Next, he shows how cities were built, and

communities established. After this, he points out the course of events that usually happen in civil society; as loves and wars; which is the covert meaning of Venus bearing the armour of Mars. Violence and wrongs, and the feuds, contentions, and warfares attendant on them, are pointed out by the story of the Taphians. Projects of revenge on the one hand, and nuptial alliances on the other, are designated under the narrative of the labours of Pelops. Impiety and vain resistance to superiors and lawful authority are expressed under the figure of Tityus. Treachery, deceit, and wrong, are contrasted with the benefits resulting from good counsel; its tendency to produce unexpected safety in danger, is displayed in the story of Phryxus and Helle, and the sacred ram. The mantle is said to be the gift of Minerva, because the world was originally produced by divine wisdom; and, as to all events, and the actings of men therein, nothing can proceed without the concurrence of a superintending Providence; and nothing can be administered happily and well, or promise itself a prosperous issue, except through wisdom. Such is the ingenious explication which the Greek scholiast gives of this passage. But the rule, *Non erat his locas*, seems to apply here. The long description of the mantle of Jason, at a time when the reader was impatient to know what was to pass between him and Hypsipile, is not very seasonable. The descriptions of the armour of Achilles, and of Æneas, are better timed. They come when there is some pause in the action, and the mind of the reader is disengaged.

1211. *Mænalus.*] A mountain of Arcadia. It was the residence of Atalanta, and took its name from Mænalus, a certain Arcadian.

1218. *As the star.*] The comparison of the beauty of Jason's person, and the splendour of his appointments, to the star of eve ushering in the marriage night, will appear peculiarly happy and illustrative of the subject, if we consider the natural consequences of the interview between Jason and Hypsipile, and the glad omens of future happiness, which the Lemnian women fondly drew from the appearance of Jason, in the same manner as the virgin did from that of the star of evening.

1247. *Say, stranger, &c.*] The speech of Hypsipile is very artful and plausible. Great part of it is true; but she colours and dresses up the truth with much address and judgment; and contrives, most carefully, to sink the massacre of the Lemnian men in silence; as she was sensible, that such a transaction, were it known, must have excited a general fear and abhorrence. All the crimes of the men, and provocations of the women, are put in the strongest light, to excite the pity and regard of the strangers.

1247. *The speech of Hypsipile.*] Dionysius of Halicarnassus might have instanced this speech, along with those of Homer which he has celebrated, as specimens of skill in the arts of eloquence. The patience and cruel provocations of the Lemnian women, are put in the strongest light by the princess. The circumstances on which she dwells are admirably selected, being all such as were most proper to excite indignation against the Lemnian men, and commiseration for the

females. Their youth, beauty, duty, and virtue, were no consideration to engage regard and kindness. Slaves were preferred to them. The legitimate offspring were supplanted by bastards, and neglected by their fathers. The daughters were treated with contumely, and beaten by their father's concubines. The sisters, who were thus cast off, and expelled from their homes, were despised by their brothers. The sons disregarded the wrongs of their mothers. She adds, that the women waited with patience, in hopes of some favourable change in the disposition of the men, which showed their moderation and forbearance. Even their resistance to all this ill treatment, is said not to have been their own act, or a boldness natural to their sex, but inspired, on the instant, by some god. All this is calculated to inspire the strangers with confidence, and to induce them to settle among them; particularly the fiction of the males having emigrated to Thrace, which removes all apprehensions the Argonauts might entertain on their account.—See Gr. Scho.

1273 *Widow'd wife.*] This is insisted on, with much delicacy and propriety, by an unmarried princess; to show, that it was not any wantonness of the virgins, or any impetuous forwardness to be noticed by the men, that produced this general discontent, but the wrongs of the matrons.—Gr. Scho.

1279. *Sister to her brother.*] Sanctamandus, says the Oxford editor, for Κασιγνήτῃσι wishes, with much propriety, to read Κασιγνήτοισι; since the whole force and acrimony of the oration are directed against the men, and are meant to exag-

gerate their unnatural conduct. I have followed this amended reading in my translation.

1296. *Abide with us, &c.*] So Virgil makes Dido say, Æn. i. ver. 572.

1313. *Hand.*] In token of amity and alliance. So Virgil, Æn. vii. ver. 266:

Pars mihi pacis erit, dextram tetigisse tyranni.

Oxford editor.

1331. *By choice, Alcides.*] The reader of Apollonius will find frequent occasions of remarking the exactness of the poet in delineating characters. The present passage is a beautiful instance of this excellence. Hercules is represented, with peculiar propriety, as refusing to accompany Jason and the majority of his companions, on their pilgrimage of love to the city of the Amazons. It would have been disgraceful, and out of character, if Hercules, the avenger of wrongs, the conqueror of labours, the scourge of monsters, had been introduced as following the dictates of passion, and tamely surrendering himself the slave of voluptuousness. Besides, the interference of Hercules was necessary to extricate the Argonauts; and for this he is reserved. The character of Hercules is a very noble one, as it is sketched by Apollonius. He before made him decline the offered command of the Argonauts; and now, by making him choose to remain at the ship, the poet has followed the precept of Horace, and preserved him: *Qualis ab incepto processerat.*—Oxf. edit.

1337. *Vulcan.*] Hesiod makes him the son of Juno alone, without any amorous intercourse. Homer makes him the son of Jupiter and Juno.

The former has an allegorical meaning, consonant to the principles of modern chemistry. Vulcan, or heat, springs from air.

1339. *His fair bride.*] The sequel shows, with how much propriety Venus was invoked at this time.

1341. *Their voyage is deferr'd.*] The delay of Jason and the Argonauts, ensnared by love and pleasure among the Lemnian women, seems to have furnished the hint to Virgil, for his amorous sojourn of Æneas with Dido, and the abandonment of the queen to the indulgence of passion: (Æn. iv. ver. 86.) The character of Hercules is still finely preserved, and is properly employed by the poet to rouse the Argonauts to their departure from that seat of fascination.

1347. *Reproachful he began.*] There is a fine indignant spirit, and great energy, in the speech of Hercules. It is made up of interrogatories, which show the eagerness and reproachful vehemence of the speaker. It is not improbable, that this episode of Apollonius may be the poetical parent of the episode of the loves of Rinaldo and Armida in Tasso. Our poet is himself much indebted to the Odyssey of Homer. Valerius Flaccus (book ii. l. 378) introduces Hercules haranguing the Argonauts in the same manner.

1364. *Downcast eyes.*] This passage is imitated by Virgil, Æn. xi. ver. 120:

——— *Olli obstupuere silentes*
Conversique oculos inter se atque ora tenebant.

1369. *As bees.*] Julius Scaliger, with great justice, praises the art and diligence of our poet

in this passage. Undoubtedly he has surpassed both the simile of Homer in Il. β. ver. 87, and that of Virgil, Æn. vi. ver. 707, though both are very beautiful.

> Ηυτε εθνεα ἐισι μελισσαων αδιναων
> Πετρης ἐκ γλαφυρης αιει νεον ερχομεναων
> Βοτρυδον δε πετονται επ' ανθεσιν ειαρινοισιν
> ' Αι μεν τ' ενθα αλις πεποτηαται ἁιδε τε ενθα.
>
> *Ac veluti in pratis, ubi apes æstate serenâ*
> *Floribus insidunt variis, et candida circum*
> *Lilia funduntur; strepit omnis murmure campus.*

The simile of Apollonius has peculiar felicity, being applicable and apposite in all its members and circumstances. Thus, the hollow rock is expressive of the city of the Lemnians. The image of the bees flying out in swarms, expresses the women hurrying in confused crowds among the Argonauts, whose youth, beauty, and attractions, are well expressed by the flowers. The buzzing of the bees is further expressive of the murmurs and confused noise of such a number of females. The circumstance of each bee applying herself to some particular flower, is applicable to the women attaching themselves, each to some particular individual among the Argonauts. It is observable, that this simile is introduced with three different aspects; to denote, first, the swarming in crowds; then, the singling out particular objects, to which they clung; lastly, the plaintive noise and soft murmurs of these fond women. The similies of Homer and Virgil are generally expressive of multitude and confused noise.

1381. *Go then.*] So Valerius Flaccus, book ii.

ver. 424. Virgil might, possibly, have in view the parting mandates of Jason, when he makes the Carthage queen say:

> *Saltem si qua mihi de te suscepta fuisset*
> *Ante fugam soboles, si quis mihi parvulus aulâ*
> *Luderet Æneas.*

1426. *Samothrace.*] This island was called by the inhabitants, Strategis: and Hellanicus says, that it was called Electryonia; from Electra, the daughter of Atlas. She had three children, Dardanus, the founder of Troy; Eetion, or Jasion, who was said to have been struck with lightning, for violating the statue of Ceres; and Armonia, who was married to Cadmus, and called the gates of Thebes Electryan, after her mother, as Hellanicus asserts, in his first book on the affairs of Troy; and Idomeneus asserts, in his first book on the same subject—Gr. Scho. Valerius Flaccus refers to this passage, book ii. ver. 431.

1428. *Mystic rites.*] It was a received opinion, that if any person were initiated in the mysterious rites of Samothrace, he was preserved secure from storms at sea. Orpheus, Argonau. ver. 467, takes notice of this initiation, and its benefits. It is related that Ulysses, having been initiated, used a diadem instead of the purple fillet with which the votaries in initiation used to bind themselves about the middle; and that Agamemnon, who had been initiated, quelled a sedition of the Greeks, at one time, by appearing with the purple bands used in those mystic rites. Such was the general veneration for these sacred symbols. The Cabiri were the deities who presided over these mysteries in

Samothrace. These were originally called the great or mighty ones. (See Bishop Horsley's Charge.) Their names are mentioned by Mnaseas; a writer quoted by the Gr. Scho. They were, it seems, four in number: Axieros or Ceres; Axiocersa or Persephone; Axiocersus or Hades; and Casmilus, who was the same as Hermes, as Dionysidorus relates. Athenion asserts, that Dardanus and Jasion were the offspring of Jove and Electra. The Cabiri seem to have taken their name from certain mountains of Phrygia; since, from that region, which was the abundant source of ancient superstitions, the mysteries of the Cabiri came to Samothrace. The Phrygian Cabiri, however, were but two in number; Jove the elder, and Bacchus the younger. Samothrace, according to Aristotle, in his account of the polity of that island, was anciently called Leucosia. It obtained its latter name, Samothrace, partly from Saus, the son of Hermes and Rhene; partly from the Thracians, who settled there. See scholiast on the Irene of Aristophanes, respecting the Cabiri. It may not be out of place here to add something respecting the Idæi Dactyli. Strabo numbers five brothers of the Idæi Dactyli, or Curetes; Hercules, Pæon, Epimides, Jasias, and Idas: adding, that they had as many sisters. Others acknowledge but two, Titia and Cyllenus. Some derive the name of Corybantes from the word 'cherub,' signifying, in the Phenician tongue, 'valiant;' and add, that they were the guards of the first kings of Phrygia. (Pitisc. Lexicon Antiq. Natalis Comes Myth. lib. ix. c. 7.) Diodorus tells us, that Cybele was daughter of Meon, king of

Phrygia; that she married Jasius, a Samothracian, brother of Dardanus, and had by him Corybas. After the death of her husband, she went with Dardanus and Corybas into Phrygia, and introduced into that country the worship of the mother of the gods; calling the goddess, after her own name, Cybele; and her priests Corybantes, from her son Corybas. Dionysius (lib. i.) informs us, that Dardanus instituted the Samothracian mysteries; that his wife learned them in Arcadia; and that Idæus, the son of Dardanus, instituted afterwards the mysteries of the mother of the gods in Phrygia. Herodotus brings the Curetes out of Phenicia, with Cadmus; and Sir I. Newton thinks, that having followed Cadmus out of Phenicia, some of them settled in Phrygia, where they were called Corybantes; some in Crete, where they were named Idæi Dactyli; some in Rhodes, where they were styled Telchines; others in Samothrace, where they were known under the name of Cabiri; and some in Eubœa, where, as they were well skilled in arts and sciences, they wrought in copper, (iron not being yet invented) in a city thence called Chalcis; some in Lemnos, where they assisted Vulcan; some in Imbrus; and a very considerable number of them in Etolia, which was thence called the country of the Curetes, till Ætolus, the son of Endymion, possessing himself of it, called it Ætolia. These Curetes, making themselves armour, used to dance in it at the sacrifices, with great noise of pipes, and drums, and swords; which they struck upon one another's armour, keeping time, and forming some kind of harmony; and this is reckoned the origin of music in Greece, both by

Solinus (Polyhis. c. 11.) and Isidorus. (Orig. lib. xi. c. 6.) Clemens Alexandrinus (Strom. lib. i.) ascribes to the Curetes the invention of musical rhymes, and of the letters called Ephesian. Sir Isaac Newton is of opinion, that when the Phenician letters were brought into Greece by Cadmus, they were at the same time introduced into Phrygia and Crete by the Curetes, who called them Ephesian from the city of Ephesus, where they were first taught. The Curetes were no less esteemed for their skill and knowledge in religious matters and mystical practices, than for their arts and sciences. In Phrygia, they attended the mysteries of Cybele; in Crete, and the Terra Curetum, those of Jupiter. Cybele, or the great mother, was sometimes represented with a key in her hand, sometimes with a drum, which has made some think she was the same with the Syrian goddess Astarte, whose chariot was also drawn by lions. Lucian tells us (De Salt.) that she was the Cretan Rhea, that is, according to some, Europa, the sister of Cadmus; thus the Phenicians introduced, as Sir Isaac Newton observes, the custom of deifying their dead; for we meet with no instance of such a practice before the departure of Cadmus and Europa from Sidon.

The ceremonies performed by these priests in honour of the goddess were—at stated times they used to carry a statue about the street, dancing and skipping round it; and having, with violent gesticulations, worked themselves up to phrensy, they began to cut and slash their bodies with knives and lancets, appearing to be seized with divine fury; very much in the manner of the howl-

ing dervises among the Turks at this day, of whom the reader will find a particular description in the valuable travels of Olivier. This ceremony was performed in memory of the grief of Cybele for her beloved Attis. A pine-tree was yearly wrapped up in wool, and with great solemnity carried by the priests into the temple of the goddess, in memory of her wrapping up in the same manner the dead body of Attis, and carrying it to her cave. On these occasions the priests were crowned with violets, which were supposed to have sprung from the blood of Attis, when he laid violent hands on himself. The victims offered to the goddess were a bull or a she goat. At Rome a sow was yearly sacrificed to her, and the ceremony performed by a priest and priestess, sent for out of Phrygia on that occasion. Her priests (those, at least, which were known under the name of Galli,) were all emasculated. This the great goddess required of them, in memory of Attis. The waters of the river Gallus, when plentifully drunk, were believed to inspire them with such a frantic enthusiasm, as to perform the operation on themselves without the least reluctance. They were not allowed to drink wine, because Attis, overcome with this liquor, disclosed his amours with Acdestis, which he had ever before concealed with care. They abstained from bread, in memory of the long fast which Cybele kept after the death of the same Attis. They held oaths to be unlawful on all occasions; which tenet, some tell us, was common to all the Phrygians. The priests were placed, after their death, on a stone ten cubits high. Though the Romans professed a great veneration for

Cybele, they looked on her priests as the refuse of mankind. Of this there is an instance in Valerius Maximus: One Genucius, a Gallus or priest of Cybele, having by a decree of the pretor been admitted to the possession of an estate, which had been bequeathed to him, Mamercus Emilius Lepidus, at that time consul, on an appeal, reversed the sentence of the pretor, on the principle that a creature of his description could not enjoy any privilege.

1437. *Melanian.*] The gulf of Melas. The Greek scholiast quotes Eudoxus, book iv. of his Periodus, or circuit, to show that this part of the Ægean sea had obtained the name of Melanian, and that the Sarpedonian rock lay behind it. The name of Melanian, or Melas, is said to be derived either from Melas, the son of Phryxus, who fell into that sea, or from the river Melas, which empties itself into that place.—See Gr. Scho.

1439. *The shore of Thrace—right hand.*] This must be a mistake. Thrace and Samothrace are to the left, as you sail towards the Dardanelles.

1442. *Chersonese.*] He means the Thracian Chersonese. It was originally an island. It lies opposite to the Troade. There was another Chersonese, belonging to Caria, and the birth-place of Alexander the historian, who wrote on the affairs of Caria. —Gr. Scho.

1449 *Rhæteian.*] So called from Rhætia, daughter of Proteus. Rhæteum and Sigæum were promontories of the Trojan coast.

1452. *Percoté.*] A city of the Troade, of which Homer makes mention. See lib. ii. ver. 612, of Valerius Flaccus.—*Juga Percotes.*

1452. *Abarnis.*] A city of Lampsacus. It obtained its name from the following circumstance. Venus, being beloved by Bacchus, gratified his passion in this place, before his departure for India. During the absence of the god, she indulged herself in the embraces of Adonis, at this same place. When Bacchus returned, Venus, having made a garland, met him and crowned him with it; after which, she desired him to follow her, to celebrate her nuptials. She then repaired to Lampsacus, where she wished to be delivered of the child with which she was pregnant. Juno, in a rage of jealousy, touched Venus on the belly with her hand, which was endued with magic influence, and rendered the birth deformed and monstrous. (This was the same deity which was afterwards worshipped under the name of Priapus, a power naturally deduced from Venus and Bacchus.) Venus, when she saw the monstrous infant, and his unseemly disproportion, rejected him with abhorrence. Hence, this place took its name of Abarnis, or, as it were, Aparnis, from a Greek word, απαρνεομαι, 'to deny or refuse.'—Gr. Scho.

1453. *Pityeia's walls.*] Val. Flac. lib. ii. ver. 623:

> *Parvumque infame fragosis exsuperant*
> *Pityamque vadis.*

The Greek scholiast says, Pityea and Lampsacus were one and the same. Pityea was the more ancient name. This appellation is said to have been imposed, because Phryxus, on his arrival, deposited a treasure there; and treasure, it seems, is called πιτυη, in the Phrygian tongue. Orpheus,

in his Argonautics, takes notice of the same place. Thus, he says :

Ιλιον δαρδανιην πιλυνηΐ' επι δεξι' εχονΐας, &c.

1454. *The winds direct, &c.*] The expression, in the original, διανδιχα νηος ιστης, which Hælzlinus interprets, *Cum nec dextera, ut loquitur Catullus, nec læva vocat aura, sed Jupiter utrumque in pedem incidit.* ' When the blast neither comes on the vessel from the right hand nor the left, but equally between both, and directly on the sails and yards.'

1457. *Propontis.*] Is the sea after you pass the Hellespont, and before you come to the Thracian Bosporus. In this Propontis (says the Greek scholiast) an isle was situated, which afterwards became a Chersonese, or was joined to the main land by an isthmus. In this Chersonese is situated Mount Arctos, emphatically so called, because it is fabled, that there the nurses of Jupiter were transformed into bears; or, lastly, because that mountain, by reason of its height, was supposed to approach the stars, particularly the Northern Bear. The Dolians, over whom Cizycus here mentioned reigned, inhabited the Chersonese and the isthmus. Apollonius seems to speak with some uncertainty; and, at one time, to call this district ' island,' at another to speak of the ' isthmus.' This may be accounted for by recollecting, that the Chersonese had formerly been an island, and was afterwards connected with the land by an isthmus. With our poet agrees Orpheus, Argon. ver. 513 : αρχΐωοισεν ορεσσι, &c.

1467. *Æsepus.*] A river of Asia Minor, which

separates the Troade from Phrygia. The Troas begins from greater Mysia, and ends with Æsepus. To those who sail to Colchos, Asia is on the right hand, Europe on the left.

1472. *Six hands.*] This description is merely allegorical; to intimate that these men were robbers and pirates, and possessed uncommon force and dexterity, which they exerted in their depredations.

1477. *Thessalian Cizycus.*] The founder of the city of Cizycus, and father of the prince of that name, was Æneas, a Thessalian by birth; who married Ænete, daughter of Eusorus, king of Thrace, who bore him Cizycus. Eusorus was the son of Acamas, who is mentioned by Homer. According to some writers, Æneus, the father of Cizycus, was the son of Apollo and the nymph Stilbe, from whom a city took its name.—Gr. Scho.

1487. *Haven.*] The bay, to which the poet alludes here, was called Panormus. It was situated near Cizycus. There was also a bay of the same name, on the coast of Sicily.—Gr. Scho.

1490. *Anchor.*] It was not uncommon among the ancients, while navigation and naval equipages were yet rude and but little understood, to make use of anchors of stone. Yet this interpretation plainly contradicts Orpheus; who, in his Argonautics, clearly intimates that the Argonauts employed anchors with bending flukes; that is to say, in the modern form, anchors of iron and brass. This circumstance, slight as it is, furnishes an argument to make us conclude the poem to be less ancient. See Orpheus, ver. 490, *et seq.* The

anchor of stone had no such thing as a fluke; it held the vessel fast by its gravity alone. (See Oxf. edit.) What was used most anciently in mooring a ship was not called αγκυρα, (which refers to the curved form) but ευναιος λιθος.

1491. *Artacia.*] This was a fountain near Cizycus, of which both Alcæus and Callimachus make mention.—Gr. Scho.

1495. *Led by Neleus.*] The Nelidee. Neleus was the leader of the Ionians, who migrated from Attica to Caria and Phrygia in after times. They, in obedience to the oracles of Phebus, consecrated this stone, which had served the Argonauts for an anchor, to Minerva. The Neleus here spoken of was modern, in comparison of Neleus, the son of Neptune, and father of Nestor. The Neleus here mentioned was the son of Codrus, the last king of Attica. This is one of the many passages, where the poet delights to show his skill in antiquities and genealogical traditions.

1508. *God of day.*] Apollo, as has been before observed, was worshipped, by sailors embarking, under the name of Embasius; by sailors returning to land, under that of Ecbasius; from two Greek words, that signify 'to embark and disembark.'—It was natural that the sun, which has such an influence on the weather, and such a share in the success of voyages and in the art of navigation, should be an object of peculiar worship to sailors, who are generally the most superstitious of men.

1511. *Friendly monarch.*] It may be observed, once for all, that in the heroic ages, which approached near the patriarchal times, govern-

ments partook much of the patriarchal form. We find, that almost all the cities of ancient Greece and Asia Minor, and every little district, were each under a monarchical government. In process of time it happened, that many cities were united under one chief. The king had his demesne in proprietory; a portion of land, which was assigned to him by the people. See an Essay on the Manners of heroic Ages, in the Transactions of the National Institute, by citizen L'Eveque.

1525. *Her, won by countless, &c.*] There existed in the heroic ages a custom, which still prevails all through Asia, and of which, says L'Eveque, many traces are to be found in the works of the ancients. The husband purchased his bride by presents, agreed upon and stipulated between the two families. They called these presents ἕδνα. But, in return, the spouse brought to her husband a certain dowry or portion, which was called προῖξ, and often the husband was enriched by the fortune of his wife. Agamemnon offers his daughter to Achilles, with cities for her portion; and offers to wave the nuptial present. Widows were wont to resume their portions on the death of their husbands. Olivier, whose travels reflect many lights on the ancient writers, takes notice of this custom. In speaking of marriages, he says, 'When the relations are agreed among themselves, they fix the sum which the husband shall give as a present to his wife; and this present bears a very extraordinary appellation, which cannot properly be mentioned here.'

1542. *Dindymus.*] A mountain adjoining to Cizycus, sacred to Rhea or Cybele. It was called

Dindymus, *quasi* Didymus, from its two tops, which resembled paps. All Phrygia, in fact, was sacred to Cybele, and famous for its religious rites. Strabo, however, says, in express terms, that it has but one top. *Bochart (de Quæst. utrum Eneas fuerit unquam in Italia)* thinks that a cymbal was called in the Phrygian language Dindum, as it is in the Syrian Zingzum, and thence he derives the name of the hill, Dindymus; the more, because the invention of cymbals is ascribed to the Phrygians, and in particular to this goddess, whose festival was celebrated on Mount Dindymus, with great noise of cymbals and drums.

1545. *Chytus.*] A creek or harbour in the Propontis, adjoining Cizycus, of which it seems to have been the port. Deilochus relates, says the Greek scholiast, that the Pelasgi, the ancient inhabitants of the region, attempted to fill it up; out of hatred to the Thessalians, by whom they had been expelled. Apollonius says, that this attempt was made by the gigantic natives of the place, to prevent the escape of the Argonauts; a poetical manner of alluding to the same tradition. The poet must be understood to speak here of two different stations of the ship; one, which was close to the city; and another, which was more distant. The near one was that which was called χυτος; the station nearest the city was called προτερος ορμος, *prior statio*, because it was the first which those who went from the city met with on their way. The commonly received reading, in the original, must be translated—'But those who were in the ship, impelled the vessel with oars from the port of Chytus, which is the further

one, *i. e.* as you go from the sea, or the prior one, *i. e.* as you go from the city.'—See Oxf. edit.

1550. *Giants.*] Deilochus says, that these were of Thessalian origin, having arms growing out of their bellies. They lay in wait for the Argonauts, for the purpose of plundering them.—(Gr. Scho.) There is a remarkable coincidence with this passage in Olivier's Travels: 'Opposite to Buyukderè, (says he) is to be remarked in Asia a hill, a little more elevated than the others, situated on the shore of the channel. It is called the Giants' Mountain.'—P. 151, vol. ii.

1560. *Massy fragments.*] So Virgil, Æn. ix. ver. 569:

Ingenti fragmine montis.

1573. *As when the woodmen.*] This simile, like all those of Apollonius, has a peculiar happiness and aptitude. The giants, as they lie slain in rows, are compared to beams of wood or felled trees, both on account of the straightness and length of their bodies, and because of their being the produce or growth of the mountains, and because they were cut down and deprived of life. The wood-cutters are descriptive of the Grecian heroes.—(Gr. Scho.) Valerius Flaccus, in his third book, ver. 163, gives a very detailed account of this battle. He expresses the simile before us thus:

Ac veluti magnâ juvenum cum densa securi
Silva labat, cuneisque gemit grave robur adactis,
Jamque abies piceæque ruunt; sic dura sub ictu
Ossa virum malæque sonant, sparsusque cerebro
Albet ager.

The whole passage in the original is peculiarly in the manner of our poet, who delights in a particular and graphic exhibition of minute circumstances, perhaps, even to a fault.

1598. *Sacred.*] Καὶ εὐφημισμον, says the Greek scholiast. The ancients used to call many things good and sacred, which were dreadful and awful, or calamitous to man; to avoid sounds of ill omen, by speaking of them as they truly were. Thus, the leprosy is called ιερα. *Morbus sacer* was used by the Romans in the same manner: *Sacer et intestabilis*—Horace. *Sum sacer, sum scelestus.*'—Plautus. The Furies, on the same principle, were called Eumenides. Though, perhaps, that name might have been given them, as a respectful mode of speaking; lest these malignant beings should be irritated by a term of evil import and detestation. Thus we find, among our vulgar, fairies and malicious imps are always mentioned with a sort of cautious reverence, by the name of the 'good people.'

1602. *Macria's hostile sons.*] The Macrones, or people of Macria, the neighbours of the Dolians or Cizycenians, and who were at war with them perpetually, were a colony from Eubœa. On account of this circumstance, the settlement took the name of Macria, from Macris, the ancient name of Eubœa. The word Pelasgic is used here, because Eubœa, the parent country of the Macrones, was anciently called Pelasgia, and was originally peopled from the primitive seats of the Polasgi. The Macrones were anciently called Bechiri, and were uncommonly expert in warlike exercises; as is related by Philostephanus and

Herodotus, who have given an account of them. Some writers assert, that these Macrones had their name, because most of them were Macrocephali, or had uncommonly long heads; like some among the Persians, and like certain savage tribes of this day. Herodotus speaks of the Macrones, in his second book. There was also a tribe, called Macrocephali, who lived near Cerasus, a city of Cappadocia. They are mentioned by Valerius Flaccus, in his fifth book.

1608. *Among the thickets, &c.*] This simile is imitated from Homer, Il. λ.

> Ὡς δ' ὅτε πυρ αιδηλον εν ἀξυλω ἐμπεση ὑλη,
> Παντη δ' ἑιλυφοων ἀνεμῳ φερει ὀι δεἰε θαμνοι
> Προῤῥιζοι πιπτουσιν επειγομενοι πυρῳ ὁρμη.

Still the expressive epithet ἀυαλεον, the very life of the comparison, was wanting; this our poet has added: and Virgil has retained the idea, in his imitation of the simile before us.—See Æneid, xii. ver. 521.

> *Ac velut immissi diversis partibus ignes*
> *Arentem in silvam, et virgulta sonantia lauro.*
>
> Hælz.

The noise and destructive force of the volumes of flame, spreading through the dry forest, are aptly illustrative of the dreadful sound with which hostile columns advance, and the havoc which they occasion in their march.

1613. *The son of Æson met, &c.*] See Valerius Flaccus, lib. iii. ver. 240.—And see Orphei. Argon. ver. 520. It is to be remarked, that Orpheus differs from our poet in many respects, as to the adventures of the Argonauts at Cizycus, and par-

ticularly as to the death of the young king; who, he says, was killed by Hercules with an arrow.

1623. *By fate entangled.*] The poet differs from some of the historians, in his account of this nocturnal conflict, in ascribing it to chance. Ephorus relates, that the Dolians, who were originally Pelasgi, and entertained hostile sentiments towards the people of Thessaly and Magnesia, by whom they had formerly been expelled, set upon the Argonauts by night. Callisthenes, in the first book of his Periplus, tells us, that the inhabitants of Cizycus, through enmity, and not by mistake, (as our poet asserts) set upon the Argonauts by night.—Gr. Scho.

1652. *Tore their hair.*] The custom of tearing or cutting off the hair, and strewing it on the tomb or bier of the dead, was very general with the ancients. Thus, in Homer's Iliad, 23:

> But Peleus' son, on other thoughts intent,
> Retiring from the funeral pile, shore off
> His amber ringlets, whose exuberant growth,
> Sacred to Sperchius, he had kept unshorn.
>
> *Cowper.*

In the Iphigenia in Tauris of Euripides, there is Ου γαρ παρ' τυμβα σοι ξανθαν χαιταν ὁ δακρυ οισω.—Petronius Arbiter, *Ruptos crines super pectus jacentis imposuit.* See hereafter, the notes on the fourth book.

1653. *And thrice.*] The same funereal rites are performed for Patroclus, in Homer, Iliad 23. l. 13.

> Οι δε τρις περι νεκρον ἐυρρικας ηλασαν ιππους.
>
> 'Thrice in procession round the course they drove
> Their coursers sleek.'

Compare book the fourth, where the poet speaks of the funeral of Absyrtus. Valerius Flaccus adverts to this passage of Apollonius, book iii. ver. 347.

1654. *Sepulchral mound.*] The most ancient tombs were very simple. They were only hillocks of earth, called by the Romans *tumuli*. On this, sometimes, an oar or pillar was erected. So

> Τυμβον χευανλες και επι ϛηλην ἐρυ σαντες
> Πηξαμεν ἀκρολαΐω τυμβω ἐυηρες ἐρεΐμον.

See a subsequent note.

1661. *Clite.*] The custom of dying with their departed husbands, which still prevails among the women of Malabar, was of great antiquity. Herodotus speaks of it in his fifth book. This custom was adopted, either out of affection, that they might follow their deceased husbands; or from an abhorrence of second nuptials, which were, in those times, considered as highly disgraceful and improper.—See the Alcestis of Euripides. Homer, Odyssey π, ver. 75.—Valerius Flaccus, book iii. ver. 314. Valerius Flaccus, in his diffusive way, makes Clitè utter a long lamentation over her husband; after which, Jason pronounces a regular oration to comfort her. She is then borne to her purple couch, and saved from the fatal end to which Apollonius dooms her.

1664. *Fatal cord.*] This kind of death had not the same reproach and ignominy attached to it anciently which attended it in modern times. Jocasta, in Sophocles, and Phædra, in the Hippolytus of Euripides, die in this manner. Virgil, in the Æneid, xii. ver. 602, makes Amata put at end

to herself in the same way; yet notes the infamy which, in his time, began to attend this death.

1677. *On Ceres' gifts, &c.*] The original is literally, 'None of the Cizycenians recollected to grind corn; they sustained life by provisions not cooked or prepared with fire.' It was usual for families, in ancient times, to grind their own corn. For this purpose they made use of hand-mills, which were worked by their slaves, to whom this task was allotted, by way of punishment, as the heaviest work. Hence, we have in the comic poets, which give a picture of ancient manners, *Dabo te in pistrinam—molendum in pistrisia.*

1682. *With annual lapse.*] We see here, as in many other passages, how fond the poet is of displaying his antiquarian knowledge.

1690. *Halcyon.*] Ceyx, king of Thrace, married Halcyone, the daughter of Æolus. On a voyage to consult the oracle of Delphos, he was shipwrecked, and his corpse was thrown ashore, in sight of his wife; who, in the agonies of love and despair, threw herself into the sea. The gods, in pity to their conjugal piety, changed her and her husband into birds, which bear the name of halcyons. The halcyons seldom appear but in the very finest weather; whence they are fabled to build their nests on the waves.

1702. *Mother of the gods.*] Cybele. The worship of this goddess was famous in Phrygia. Her priests, sounding their tabrets, and striking their bucklers with spears, danced, and distorted their whole bodies. To these dances and distortions they also added shrieks and howlings; whence they were called Corybantes. In this manner, according to fable, the Curetes of Crete drowned the

cries of Jupiter, while he was concealed among them: and in this manner, the Corybantes deplored the death of Atys, the favourite of their goddess. See the noble poem of Catullus on the story of Atys.

1707. *On Cybele depend, &c.*] Orpheus, in his hymn to this goddess, ascribes to her the same unlimited dominion:

Μητηρ μεν τε θεων ηδε θνητων Ανθρωπων
Εκ σε γαρ και γαια και Ουρανος ευρυς υπερθεν
Και ποντος πνοιαιτε.—Orphic Hymn, xiii.

This part of the heathen mythology, respecting Rhea or Cybele, was allegorical, and had a physiological meaning. By Rhea, a name which is derived from the Greek verb ῥεειν. 'to flow,' the ancients signified the earth, or rather the terrestrial system; the parent, or rather the complication and combination of elements, air, water, hot, cold, moist, and dry. They made her the mother of all the gods; because, from her, various elementary changes, and natural influences and appearances proceed; which, in the Heathen mythology, are dignified with the names of different deities. As Jupiter, the *æther;* Juno, the *terrestrial atmosphere;* Apollo, the *light;* Neptune, the *ocean,* whence rivers take their source; Vulcan, *elementary fire;* Pan, Ceres, the Nymphs, the Dryads, and river gods, with a train of other divinities, all designate, or are supposed to preside over, some attribute, part, or production of the earth. Chronus, Saturn, or Time, is assigned to Rhea, as a husband; because the earth produces elementary changes, and the natural vicissitudes of seasons, in a certain order and progress, at different periods of revolving time.—See Gr. Scho.

1721. *His couch*] This was only a bed of sheepskins laid over one another.

1728. *Approach'd the sight*] The expression, in the original, is, 'Came under their hands; or seemed to be in their hands;' a natural expression of the feelings which one has, when distant objects, viewed from an eminence, seem to be brought close under the eye.—Oxf. ed.

1729. *Rising steam.*] In the text, ηεροεν, *caliginosum*, 'misty.'

1731. *That opposite.*] In the original, εκδ' ελεφης. The poet does not here speak of the continent of Europe, on the other side; for both Mysia here meant, and the Æsepus, were on the Asiatic side. But, by the other region, he means the Troade; along the border of which the Æsepus takes its course, dividing it from Mysia. Homer couples the Granicus and the Æsepus, Γρηνικῳ και Αισηπῳ, together. The Troas, beginning from the greater Mysia, ends at Æsepus. Dolionia and Phrygia, commencing with the Æsepus, end with the Rhyndacus. It is to be observed, that there were two distinct regions known by the name of Mysia; one Asiatic, the other European. They were the hills of the Asiatic Mysia which were in view of the Argonauts on the present occasion.—See the Gr. Scho.

1732. *Nepe.*] The plain of Nepeia lies about Cizycus. Callimachus makes mention of it in his Hecale. Dionysius Milesius says, it was a plain of Mysia, and took its name from Nepeia, daughter of Jasus, who married a king of the Mysians. Apollodorus places the plain of Nepeia in Phrygia. Callimachus, in the work entitled Monuments or Records, says, Νεμεσιν ειναι την το πεδιον καλε-

χȣσαν, εςι δε και πολις καλȣμενη Αδρηςειη απο τȣ ιδρυσαμενȣ. Apollonius makes mention both of the city and the plain. Homer speaks of the city of Adrastia.—Gr. Scho.

1737. *An image of the goddess.*] It sometimes happens, that the roots and branches of aged trees bear a faint resemblance to the human fabric. The ancients seem to have taken advantage of this similitude, which they improved by a little art: and the first essays, towards framing images, were drawn from these rude materials.—Bryant, Mytho.

1741. *Stones, &c.*] The word, in the original, denotes such small stones as may be grasped in the hand. Of these, compacted with rubbish and mud, this temporary altar was formed.

1742. *Leaves of oak.*] This tree is particularly mentioned, because it was sacred to Cybele. The reason of its being consecrated to the goddess was, that the oak was used by the first race of men, who lived chiefly on acorns, both for food and shelter.

1746. *Sacred Tityas.*] The poet, in the passage before us, shows his predilection for religious rites and ceremonies. The Idæi Dactyli were constant attendants of Cybele. Tityas is said, by some, to have been the son of Jupiter; by others, to have been the eldest son of Mariandynus, king of the Cimmerians. He contributed so much to the increase and prosperity of his people, that he was deified by them. The Idæi Dactyli took the first part of their appellation from Mount Ida, where Cybele was first worshipped. The latter part of it they took from the word dactylus, 'a finger;' because they were five in number, for each hand

of the nymph Anchiale, who, grasping the earth with both hands, produced the Idæi Dactyli. Those that answered to the right hand, were males; those that corresponded to the left, females. The ancient fables and traditions differ very much respecting these extraordinary personages. Sophocles calls them Phrygians, in his drama entitled Κωφοι σαλυροι. Some writers make them the sons of Dactylus and Ida. Pherecydes assigns them a number, much greater than it was commonly supposed to be; namely, twenty for the right hand, and thirty-two for the left. They were said to be sorcerers, and skilful in drugs and poisons. They are also fabled to have been the first who practised mining and metallurgy. The Dactyli of the left hand were said to bind with charms and witchery, or to be black witches; those of the right, to dissolve their enchantments, or to be white witches. Other fables state, that these persons having received Rhea in a cavern of Mount Ida, touched her fingers, and thence obtained the name of Dactyli. The author who composed the Phoronis speaks of them thus, says the Greek scholiast:

> There wizard men, a race of mountaineers,
> Phrygians of Ide, their mansions held of yore,
> Celmis, Damnameneüs, the great, Acmon
> Proud and o'erweening, active servants all,
> Of mountain Adrasteä—they, the craft
> Of artful Vulcan first reveal'd, and digg'd
> The useful ore of blackening steel, from crags
> And woody glens. They first applied the force
> Of scorching flame, and from the furnace rose
> The bright and precious work of polish'd steel.

By some writers, the Idæi Dactyli, the Cory-

bantes, the Curetes, and the Cabiri, are supposed to be the same. Others speak of them as related to each other, but with some slight shades of difference. Orpheus, in his Argonautics, (ver. 25 to 27) speaks of them as different from each other.

> The' Idæan orgies, and the power immense
> Of Corybantes, with the wanderings wide
> Of bounteous Ceres, and the mournful strain
> For lost Persephone; of her who gave
> Laws to the human race, the splendid gifts
> Of the Cabiri.

Orpheus, the great theologer of antiquity, invokes the Curetes, Cabiri, and Corybantes, as distinct divinities. Thus, among the Orphic hymns, we find one to the Curetes, and another to the Corybantes.—See Orph. Eschenb. p. 134 and 136. Nonnus, in his Dionysiacs, book iv. plainly distinguishes the Idæi Dactyli, Corybantes, and Curetes. Strabo, Diodorus Siculus, and Pausanias, also speak of the Curetes and Corybantes as different, and as represented under distinct forms and semblances. All this comparison and variety, respecting these divine and mysterious persons, arose (as Strabo justly observes) from the ambiguity of the word Ida, which signifies both a mountain in Phrygia, where the goddess Rhea was worshipped, in a peculiar manner; and also a mountain in Crete, where Jupiter is fabled to have been born, and nursed by the Curetes, or Corybantes, who concealed him from the pursuit of his father Saturn. These Corybantes, the guardians of infant Jove, were said to have been three in number: whence came the χυρηλικη τριας, spoken of by Proclus. See the learned note of Spanhemius, on the fifty-

second line of the hymn to Jove of Callimachus. Oppian, in his Cynogetics, has a curious passage respecting the Curetes.

Πρωτισην δε λεοντι κλυτην αναθωμεθα μολπην
Ζηνος ησαν θρεπτηρες ὑπερμενεος Κρονιδαο
Νηπιαχυ Κυρητες, ὁτ' αρτιγονον μεν εοντα
Αραμενη γενετηρος ἀμειλικτοιυ Κρονοιο
Κλεψιτοκος Ρειη κολποις ἐνικατθετο Κρητης
Ουρανιδης εσιδων κρατερον νεοθηλεα παιδα
Πρωτυς αμφηλλαξε Διος ρυτηρας αγαυυ
Και θηρας ποιης εν αμειψαμενος Κυρητας.

Here the poet gives us a piece of mythology not commonly known, that Saturn, when he found what the Curetes had done, through resentment changed them into lions.

Of Cybele.] Arnobius gives the following account of Cybele, (or Cybebe, as she was sometimes called) from the mythology of the Gentiles, (*contra Gentes*, lib. viii.) There was a vast rock on the borders of Phrygia, called, in the language of that country, Agdus, from whence Deucalion and Pyrrha, by the direction of Themis, took the stones with which they renewed mankind after the Deluge. From one of these sprung Cybele, the great mother of the gods. The same rock conceived by Jupiter, and brought forth Acdestis, who is said to have been an hermaphrodite, of invincible strength, of a most cruel and intractable temper; and, above all, a most outrageous enemy of the gods, who were in no small fear of him; till Bacchus, by a cunning contrivance, found means to deprive him of his manhood, and thereby rendered him somewhat more tractable. From the blood he shed on this occasion, sprang up a pomegra-

nate-tree, loaded with fruit, in full perfection and maturity. Nana, daughter of king Sangarius, charmed with these pomegranates, gathered one, and, as it was of a most beautiful appearance, put it in her bosom. This cost her dear; for soon after proving with child, notwithstanding her protestations of innocence, she was shut up by her father, and condemned to starve. Being kept alive by fruits conveyed to her by Cybele, she was, in due time, delivered of a son, who was exposed by his grandfather's order. The child was taken up by one Phorbas, and nursed with goat's milk, whence he was called Attis; the word *attagos*, in the Phrygian dialect, signifying 'a goat.' Attis became a most beautiful youth, and on that account was highly favoured, both by Cybele and Acdestis. Nay, Midas, king of Phrygia, then residing at Pessinus, was so taken with him, that he designed to bestow on him his only daughter, by name Ja. The day of the nuptials being come, Midas, to prevent any disturbance that other suitors might create, caused the gates of the city to be shut and guarded. But no gate or guards could keep out the great mother of the gods. Stung with jealousy, she presented herself at the gates of the palace, with the walls of the city, and all their turrets, on her head: whence she was ever after pictured with a crown of towers. At the same time came Acdestis, who, inspiring with enthusiastic phrensy all who assisted at the fatal nuptials, changed the genial banquet to a scene of horror and confusion. The unhappy bridegroom, in the height of his fury, emasculating himself under a pine tree, soon after died of the wound.

The bride, laying violent hands on herself, accompanied her spouse to the shades. Cybele and Acdestis long bewailed the untimely death of their beloved Attis; and Jupiter, at their joint request, having exempted his body from corruption, a magnificent temple was erected to his memory in Pessinus, ceremonies instituted, and priests appointed.

Eusebius gives a different account, copied (as he says) from the ancient Phrygian mythologists. According to these, Meon, the first king of Phrygia, was father to Cybele, who, being smitten with the charms of Attis, proved with child by him, on which Meon caused him to be put to death; at which Cybele, being unspeakably grieved, wandered long up and down Phrygia, seeking in the mountains and woods some allay to her grief. Her sorrow being in course of time somewhat assuaged, she admitted Apollo into an intimacy with her, and with him wandered to the Hyperboreans. By his order, the body of Attis was interred, and Cybele, after her death, ranked among the deities.

The Roman writers differ widely from those we have quoted, and frequently among themselves. According to them, Cybele was the daughter of heaven and earth, wife of Saturn, and the same with Ops, Rhea, Vesta, and the Bona Dea. She was exposed, immediately after her birth, on Mount Cybelus; nursed there, first by wild beasts, and after by the wife of a shepherd, who found her by chance. The Romans having learned from the books of Sibyls, that they should never be able to drive the Carthaginians out of Italy, till the Idæan mother was brought to Rome, sent ambassadors

to king Attalus, who delivered to them a stone, which the inhabitants of Pessinus called the 'great mother' of the gods. This happened in the year U. C. 550. It is to be observed, the Romans had two goddesses named Vesta—one, the same with Cybele, or the earth, and wife of Saturn, called Vesta, because *stat vi terra suâ*, as Ovid says.—*Vi stando Vesta vocatur*, the other daughter of Saturn, and goddess of fire, or rather fire itself, according to the verse of the same poet:

> *Nec tu aliud Vestâ quam vivam intellige*
> *Flammam.*

1758. *Warlike dance.*] The Betarmus, or Pyrrhic dance, is said to have had its origin among the Cretans; where it was anciently used by the Curetes. It was called Pyrrhic, from fire, which accompanied it.

1759. *With swords they clash.*] This practice was first introduced by the Curetes, who had the care of Jupiter, and kept him concealed from his father Saturn. They clashed their shields, with great violence, to drown the cries of the infant; lest Saturn should discover and destroy him. Orpheus, in his Argonautics, line 533, says, that Rhea, being enraged for the death of Cizycus and his people, raised a tempest, which retarded the voyage of the Argonauts; and that these rites were performed to appease her.

> Ρειη γαρ κοτεεσκε δεδυποτος ἑινεκα λαυ.

The Argonauts, says the poet, appeased the goddess with solemn rites and libations; and per-

formed funeral games in honour of the deceased. —See line 573:

> Λοιβαις συμπροχεων και εμοις υμνοις γεραιρων
> Αυτος Αισονιδης προθηκατο πασιν αεθλον.

Herodotus tells us, that Anacharsis the Scythian, in his passage over the Hellespont, touched at Cizycus, at the time when the inhabitants were celebrating a festival to the mother of the gods. He made a vow, that if he should return safe, he would institute similar rites, in honour of this deity, in his own country. Having reached Scythia, in the district of Hylea, near the course of Achilles, a place abounding with trees, he performed all the particulars of the above-mentioned ceremonies; having a number of small statues secured together, with a cymbal in his hand. He was observed by one of the natives, who gave intelligence of what he saw to Saulius, the Scythian king; who, repairing to the place, killed Anacharsis with an arrow.—See Herodotus, Melpo. c. 76.

1767. *Antæa.*] Orpheus has an hymn, *vid.* Ed. Esch. p. 138, in honour μητρος ἀνταιας. Cybele is called Antæa, either from her being hostile to the Telchines, and meeting them in an adverse manner, or from her being mild and placable, *quasi* ἐυαντητος, easy or pleasant to be met with.

1769. *The trees above, &c.*] The earth being typically signified under the name and divinity of Rhea, the poet has very properly made the trees produce their fruits, and the ground throw up its herbage, as tokens of the benevolence of the goddess.

1773. *Thirsty soil.*] Callimachus (hymn to Jove,

ver. 28) gives a somewhat different account of this miracle:

> Και ῥ ὑπ' ἀμηχανιης σχομενη φατο ποτνια Ρρη,
> Γαία φιλη τεκε και συ: τεαι ὠδινες ἐλαφραι.
> 'Ειπε και ἀνταννσασα θεα μεγαν ὑψοθι πηχυν
> Πληξεν 'Ορος σκηπτρω το δε ὁι διχα πȣλυ διεςη
> 'Εκ δ' εχεεν μεγα χευμα.

See note hereafter.—Is it not very probable, that the idea suggested in this passage, of Rhea striking the mountain with her sceptre, and producing a plenteous stream of water, was first hinted to Callimachus, by the incident of Moses striking the rock in the wilderness? The goddess was called Rhea, on account of this stream, from ρεω, 'to flow.' Apollonius probably had seen the writings of Moses.

1793. *To himself he drew.*] This seems to refer to some trial of strength, such as takes place between rowers.

1798. *Rhyndacus.*] A river of Phrygia, now the Micalitza.—See Olivier's travels, lately published. The Rhyndacus, called by Pliny, Lycus; by some of the moderns, Lartacho; has its source in the lake of Apollonia, or Artymia, (as Pliny names it) and falls into the Propontis near Cizycus. This river is memorable, in the Roman history, for the overthrow of Mithridates; who, designing to surprise Lucullus, was himself surprised, and his army cut to pieces, at the banks of this river.

1799. *Ægeon's monument.*] On the Rhyndacus. Ægeon is said by Hesiod to have been the son of Cœlum and Terra. He was the same with Briareos, or Gyges. Being conquered by Neptune,

(according to that poet) he was overwhelmed in the place where his monument remained. The scholiast quotes Eumelus, who, in his Titanomachia, makes Ægeon the son of Earth and Sea.—Gr. Scho.

1806. *Strange to his hands.*] From their being so much used to toil and exertion. A fine compliment to the hero.

1807. *What time the delver.*] The Argonauts came to this place about the close of evening, when labouring men return from their work.

1809. *Weary knees.*] Τετυμμενα γυναθ'. Horace translates this literally, *Multo jam fractus membra labore.* Homer ascertains time in a similar manner to this of Apollonius, by a reference to rustic labour, ἠμος δρυτομος ανηρ.

1813. *Ciane's.*] The country round Cius, a city of Mysia, was, in a great measure, encircled by the river Cius, which, according to Aristotle, took its name from a certain leader of a Milesian colony. The inhabitants of this country were first Mysians, and then Carians. Scylax the geographer mentions it.—Gr. Scho.

1839. *His pond'rous club, &c.*] The passage, in the original, is one of those which are formed to vex and discredit a translator:—a minute and circumstantial description of an humble action.

1847. *As when Orion.*] Virgil has imitated this passage, Æn. vii. ver. 719. *Sævus ubi Orion.*

1856. *Hylas.*] He was the son of Theiodamas. The old scholiast seems to be scandalized at the poet's sending this boy for water; a task, as he says, more suitable to a girl. The catastrophe of this youth seems to have been a favourite theme

with ancient poets. *Cui non dictus Hylas puer?* The story is related, with great simplicity and elegance, by Theocritus, Idyll. xiii. Hercules had many favourites besides Hylas; as Philoctetes, Diomus, Perithyas, and Phrix, the founder of a city of Libya.—*Vide* Gr. Scho.

1866. *The Dryopes.*] They were a people of Epirus, a ferocious and savage race, in the neighbourhood of Mount Parnassus, much addicted to robbery and outrage. Theodamas was their prince, or chief.

1867. *Amid the labours.*] The account given of this transaction is, that Hercules, having killed the centaur Nessus, in the river Euenus, proceeded, with Deianira his bride, Hyllus his son, and Lichas the preceptor of the boy, until he reached the confines of Dryopia. Here the party were in great distress for food; they found Theiodamas ploughing, and applied to him for relief, but were rudely repulsed. Hercules, enraged at this treatment, unyoked one of the oxen, with which this inhospitable prince was ploughing, and slaughtered him. With part he sacrificed to the gods, and feasted on the remainder. Theiodamas repaired to the city of the Dryopes, and having led them forth to attack Hercules, reduced the hero to such straits, that he was even obliged to arm his wife Deianira, who is said to have been wounded in the breast in the conflict. Hercules, having gained the victory, and killed Theiodamas, carried off the young Hylas with him, and transplanted the Dryopes from their native seats to Trachis or Trachin, a Thessalian city, and to Mount Æta, on the borders of Phocis; that the manners of this savage

and piratical race might be meliorated by mixture with strangers. Pherecydes, in his second book, says, that the Dryopes had their name from Dryops, whose parents, according to some, were Lycaon and Dia, or, as others say, were Peneus and Polydora, daughter of Danaus.—(*Vide* Gr. Scho.) The conduct of Hercules towards Hylas was very amiable, according to Theocritus:

Και μιν παντ' ἐδιδαξε παλης ὡςει φιλον υια
Οσσα μαλων αγαθω και ἀοιδιμω ἀυλω εγενθο.

1870. *Sought.*] Not on a principle of cruelty or injustice; but as an avenger of wrongs, and a punisher of violence and iniquity. He wished to have an occasion of falling on the Dryopes, who had rendered themselves odious and terrible by their crimes and enormities; and taming a barbarous and inhospitable people. Callimachus gives a different motive, and speaks of the rapacity of Hercules.—See hymn to Artemis, 159.

'His greedy appetite insatiable
Urg'd him to conflict with Theiodamas.'

1882. *The goddess of the silver light.*] Callimachus, in his hymn to Diana, represents her as encircled by a choir of her nymphs. So Virgil: *Exercet Diana choros quem mille secutæ hinc atque hinc glomerantur.*

1885. *A nymph, emergent.*] The name of the spring was Pegœ. Authors vary in their accounts of this transaction. Orpheus, in his Argonautics, relates this event with some variation (ver. 641.) He says, that Hercules went into the woods in pursuit of game; and that Hylas, having attempted

to follow him, lost his way, and came to the cave of the nymphs of the marshes; who, struck with his godlike beauty, detained the youth, that he might enjoy immortality among them. He places the scene of this adventure at the foot of Mount Arganthus.

> Αμφι δε κναμῳ, Αργανθε καλεφαινε—
> Εν δε σπεῳ ἡλυθε νυμφων
> Λιμναχιδων ἁι δε σφιν εσανθρησασαι ιοντα
> Κεροεν ανλιθεον καλεερυκακον ὀφρα συν ἁυταις
> Αθανατῳ τε πελοι.

Propertius says, that Hylas was carried away by the Dryads: others, that he was taken by the Nymphs. Theocritus, in his thirteenth eclogue, which bears the name of Hylas, says, that the youth was carried away by all the Nymphs:

> Πασαων γαρ ερως απαλας φρενας αμφικαλυψεν
> Αργειω επι παιδι.

Valerius Flaccus, book iii. ver. 529, makes a much longer episode of this incident. He introduces Juno as interfering; and, according to his custom, puts a long speech into her mouth. He makes her instigate the nymphs to carry off Hylas; a conduct to which she is led, according to the poet, by her rooted animosity towards Hercules.

1900. *She sprang.*] Valerius Flaccus (lib. iii. ver. 561) describes the attempt of the nymph thus:

> *Illa avidas injecta manus heu sera cientem*
> *Auxilia, et magni referentem nomen amici*
> *Detrahit.*

1907. *Son of Elatus.*] Polyphemus. He was

married to Laonome, daughter of Amphitryon and Alcmene, and sister of Hercules.—Gr. Scho.

1913. *Savage beast.*] The word θηρ, in the text, seems to be peculiarly used to signify 'a lion.'—Thus, Callimachus,—Θηι᾽ ἀερλαζων Δερμα καλωμαδιον. Virgil has imitated this simile, Æn. ix. ver. 59.

1943. *As when the hornet.*] Tryphiodorus employs the same comparison, ver. 351:

'Ηὐτε πωρλις ἀησυρ᾽ ἠντε τυπεισαν
Κεντρον ἐπ᾽οιης βοορραισαο μυωπ᾽.'

So the young heifer, seized with frantic pain,
Tosses aloft her head, and scours the plain;
Struck by the maddening breeze she quits the stall,
Flies from her kindred herd, nor heeds the keeper's call.'

The word, in the original, is *myops*, a kind of fly which is found in spring about the pastures of black cattle. Alighting on them, it drives them to madness with its sting. It is also called *astrus*, although Sostratus, in his fourth book concerning animals, distinguishes the myops from the astrus; and says, that the former is produced or generated in woody places, the latter in rivers and in marshes. Virgil, sixth eclogue, takes notice of the loss of Hylas, and the grief of Hercules, ver. 43.

1962. *Posidëium.*] There was another cape, with a town of the same name, in Caria, called *Capo di Melaxo*. The first is mentioned by P. Attela, the latter by Pliny.

1967. *The band perceiv'd.*] Orpheus, in his Argonautics, nearly agrees with this account, ver. 650, *et seq.*—'Tiphys commands them to unmoor the vessel, they obey the directions of their pilot.

Polyphemus, son of Elatus, ascends the mountain-top, that he may call Alcides quickly to the ship. He meets him not, for it was not decreed by fate that the mighty Hercules should reach the pleasant stream of Phasis.' Aristotle, (book iv. c. 13.) '*De republicâ*,' gives a very different account. He says, that the hero aspired to the chief command of the expedition, and was unwilling to act under the command of Jason,—he, who so far surpassed all the Argonauts in prowess; and that, for this reason, the Argonauts left him behind designedly. Αργοναυτας σκαλαλιπειν τον Ηρακλεα δια τοιαυτην αιτιαν, &c. Valerius Flaccus imitates this passage, book iii. l. 719.

1968. *Contention.*] Among the Argonauts, each accusing the other of being accessary to the fatal precipitation, by which they were deprived of the presence and assistance of Hercules. This gives a high idea of the hero.

1975. *Fury Telamon, &c.*] The speech of Telamon is natural, and highly characteristic. The father is represented in much the same manner by our poet, as his son Ajax is depicted by Homer; a plain rough soldier, not overburdened with thought or reflection, dauntless in courage, precipitate in temper, blunt and uncourtly in speech, generous and candid in his nature. The whole passage, in the original, is a noble instance of the poetic skill of Apollonius. The rage and impetuosity of Telamon are admirably contrasted with the deep reflecting anguish, the mild patience and dignity of sorrow, exhibited by Jason. Telamon had particular causes to dispose him to ill temper, and render him suspicious and irritable on this oc-

casion. He was nearly connected in blood with Hercules; he had been brought up with him from his birth; he had accompanied him through many of his labours; he had sailed with him to Troy; assisted him in his war with the Amazons; and aided him to kill Alcyoneus, who carried off the oxen of the sun. Theocritus speaks of the friendship between Alcides and Telamon, and says they had one board:

'Οι μιαν αμφω ἑταιροι δαινυντο τραπεζαν.

It was natural, therefore, that Telamon, jealous for the fame of his friend and kinsman, and impressed with great ideas of his importance and the superior energy of his character, might suppose that had he shared in the Argonautic enterprise, he would have borne away great part of the glory of it. Under such a persuasion, he was justifiable in suspecting that the Argonauts had designedly left Hercules behind, and in ascribing such a conduct to envy and jealousy. Though Apollonius relates, that Hercules was left behind at Cius in this manner; Dionysius of Mitylene (says the Greek scholiast) asserts, that he sailed with the Argonauts to Colchos. Herodotus denies that he sailed at all on the voyage. Hesiod, in his 'Marriage of Ceyx,' relates, that the hero having gone on shore for water, on the coast of Magnesia, was left behind, at a place which, from that incident, took the name of Alphetæ, from a Greek verb which signifies 'to let go.' Ephorus tells us, that Hercules was left behind at his own desire, on account of his attachment to Omphale, queen of Lydia.—See Greek scholiast.

1982. *Gain their native, &c.*] There is peculiar art in the dwelling rather on the moment of their expected return, than on the present. It is calculated to excite the indignation of his hearers, and impress them with the enormity of Jason's conduct. He intimates, that the safety and return of the Argonauts to their homes are connected with the presence of Alcides, and insinuates, that Jason, by giving way to his envy, and basely leaving the hero behind, had compromised the safety of his companions.—Gr. Scho.

1991. *Twinn'd offspring.*] 'Calais and Zetes, the sons of Boreas, the Thracian wind.' He says Thracian, because Thrace lay to the north of Greece, and was considered as a cold and bleak country in respect of it.

1993. *Ill-fated.*] Semos (as quoted by the Greek scholiast) ascribes the enmity of Hercules to his having been conquered in the race by the sons of Boreas. Stesimbrotus says, (see *ibid.*) that they had a contest with the hero, about the presents which were given by Jason to the chiefs of the Argonauts. Nicander the Colophonian, in the first book of his Æteics, (see *ibid.*) says, that Boreas was the cause of the death of his sons, by detaining Hercules, on his return, at the isle of Cos.—*Vide* Gr. Scho.

1999. *Tenos.*] An island adjacent to Delos. Respecting the tombs of Calais and Zetes, Hyginus writes, in conformity with our poet, (lib. i. fa. 14.)

Quorum in tumulis superpositi lapides
Flatibus paternis moventur.

2006. *Amid the furious waves.*] The appearance of Glaucus is opportune. He rises from the deep on one of those occasions, *dignus vindice nodus*, where the poet is held excusable in resorting to supernatural means. The whole Argonautic expedition was in danger of miscarrying, through the dissension of the leaders, and no ordinary means might have been sufficient to appease their disagreement.

2007. *Glaucus.*] Was the son of Polybus, an Anthedonian by birth, (Anthedon was a city of Bœotia, and is mentioned by Homer,) and a fisherman by profession. Having taken a vast quantity of fish at one time, he was conveying them away; and finding himself tired on the road, laid down his burden to rest himself. Meantime, one of the fishes having accidentally bit a certain herb which had the power of conferring immortality, revived, and showed great signs of life and energy. Glaucus, seeing this, ate some of the same plant, and became immortal. Arriving at extreme old age, and being weary of existence, he threw himself into the sea, where he was exalted to the rank of a marine deity. There is a certain fish, called from him Glaucus.—See Gr. Scho.

2013. *For him in Argos.*] It should appear, from the context, that Hercules had embarked with the Argonauts, before he undertook the famous labours imposed on him by Eurystheus.

2019. *Polyphemus.*] He founded, as is mentioned in the text, the city of Κίος, or Cius; near which was a little river, anciently called Hylas: probably in memory of the youth beloved by

Hercules. It is now but a village, containing two or three thousand souls, and is called Ghemlek by the Turks, who have here dock-yards, where they construct men of war. Near this city, in the year of the Lord 193, was fought a great battle, between Septimius Severus and Pescennius Niger, which decided the sovereignty of Rome.

2022. *Chalybean.*] The Chalybes were a people of Scythia, in battle with whom Polyphemus, here mentioned as the companion of Hercules, was slain.

2030. *The generous Telamon.*] This is highly beautiful. The ardent and impetuous character of Telamon is equally seen in his quarrel with Jason, and his reconciliation with that hero. The plusquamperfect tense is happily used, in the original text, to show the suddenness of the impulse, and the instantaneous action, with which Telamon had advanced to Jason. The frankness with which the gallant Telamon apologizes to Jason for his conduct, and the generous manner in which Jason receives his apology, and endeavours to account for and extenuate the harsh language Telamon had employed, render this passage peculiarly delightful and interesting. There is uncommon delicacy and elegance in the speech of Jason, which is well contrasted with the plain blunt sally of Telamon. In the speech of Jason there is a strain of manly politeness and refined address, which would not disgrace a hero of the French theatre, in the golden days of Corneille and Racine.

2070. *Men of Trachin.*] A city of Thessaly, founded by Hercules, and sometimes called from

him Heraclea: here Sophocles has laid the scene of the chief part of his tragedy of the Trachiniæ, the subject of which is the death of Hercules. The people had an annual procession, it seems, intended to commemorate the search for Hylas: it was introduced among them, says the poet, by the Mysian hostages, who were carried away by Hercules, and brought by him to Thessaly.

NOTES AND OBSERVATIONS

ON

BOOK II.

LINE 1. *There.*] That is to say, near the shore at which the Argonauts touched. See Valerius Flaccus, lib. iv. ver. 99. See too Virgil, Æn. v.—Ovid, Metam. lib. xii. The poets represent the Bebrycians as enemies of strangers, pirates, and cannibals. They inhabited the maritime part of Bithynia, and even some part of the coast of Lydia, as far as Ephesus. The region assigned to the Bebryces was, at all times, remarkable for piracies. Charon asserts, that the country of the Lampsaceni was originally called Bebrycia; from a colony of that people, who were at length completely exterminated in war. We know how formidable the Cilician pirates became in the time of the Roman republic.

4. *Melia.*] The Greek scholium on this passage starts a doubt, whether the term Bithynis or Melia, in the text, is the proper name. Brunck will have it, that Bithynis is a proper name (Ad Ap.) But the learned Heinsius, in his note on the sixth elegy

of the third book of the 'Amores' of Ovid, reads, Και Μελιης βιθυνιδος.' Hyginus, lib. i. fab. 17, says, *Amycus Neptuni, et Melies filius, Bebryciæ rex.* And Valerius Flaccus, book iv. ver. 119, makes Meliè a proper name. Bebrycia is the same with Bithynia. But Strabo thinks, that the Bebryces, who before possessed Mysia, were a colony from Thrace.—Oxf. edit.

20. *My prowess.*] Virgil, in his fifth book, ver. 372, takes notice of the skill of Amycus in combats with the cestus; when he represents Dares vaunting of a victory over Butes, one of the descendants of Amycus.

33. *Undaunted.*] The word in the text is απηλεγεως, this the Greek scholiast explains συνλομως, briefly; but the scholiast of Homer gives καρτερως, a sense better suiting the context, and conduct of Pollux, in this place.—See note of Oxf. ed.

36. *The lion.*] The circumstance of the lion despising the crowd opposed to him, and only flying at the hunter who had wounded him, is very finely imagined.

54. *Fell Typhæus.*] The same with the Typhon of the Egyptians. So Milton:

> The giant brood,
> Titanian, or earth-born, who warr'd with Jove.

57. *Star.*] Valerius Flaccus, book iv. ver. 190. says:

> *Sidereo Pollux interritus ore.*

This simile is wonderfully beautiful and apposite. The brightness and fixedness of the star are expressive at once of the beauty and intrepidity of

the young hero. The lustre of the star shows the graceful serenity of the Grecian, as opposed to the dark malice and brutal ferocity of the barbarian. The φαιδρῷ εκ ομμασι of the text is imitated by Virgil, Æn. i. *Lætos oculis afflarat honores.*

64. *Moves his hands.*] Dares is described with a similar bravado in Virgil, Æn. v. ver. 376.

82. *Crashing jaws.*] Contrast has always a fine and striking effect, either in poetry or painting. No writer understood the power of this part of composition better than Apollonius; and none has employed it more successfully. The passage before us is a fine instance of the power of contrast, and happy effect of situation. The boastive and brutal behaviour of the turbulent Amycus, who is represented as advanced in years, is most dramatically contrasted with the mild intrepidity, the modest courage, and silent resolution of the youthful Pollux.

100. *The vessel buoyant.*] Valerius Flaccus employs the same simile, to illustrate the same subject, book iv. ver. 270.

> ——*Spumanti qualis in alto*
> *Pleide capta ratis trepidi quam sola magistri*
> *Cura tenet rapidum ventis certantibus æquor*
> *Intemerata secat: Pollux sic providus ictus*
> *Servat.*

Here the Latin poet is much inferior to the Grecian. *Rapidum* is a strange epithet, as applied to the sea, in this place, and *trepidi magistri* is very unfortunately employed, where it was the business of the poet to illustrate the intrepidity of Pollux.

126. *Two bulls.*] Ovid Metam. lib. ix. ver. 46, uses this simile:

Non aliter fortes vidi concurrere tauros
Cum pretium pugnæ toto nitidissima saltu
Expetitur conjux.

Virgil introduces this comparison, in his description of the combat of Æneas and Turnus; but he has wonderfully improved and beautified it, lib. xii. ver. 715.

140. *Death of Amycus.*] Some accounts differ from this; and say, that Amycus was not slain, but made prisoner and bound. Such was the account of Epicharmus and Pisander.—*Vid.* Schol. and see Heyne in Apollodorum, notæ, Pars i. p. 189.

141. *Through the Bebrycians, &c.*] Valerius Flaccus relates this transaction somewhat differently, (lib. iv. ver. 415) and, in my opinion, more naturally, considering the ferocious character of Amycus. He says the Bebrycians showed no attachment to him:

——*Nullus adempti*
Regis amor. Montem celeres sylvamque capessunt.

Deilochus, in his first book, Περι κυζικα, agrees with our poet.—*Vid.* Scho.

The combat of Amycus.] Virgil has, in great measure, imitated, from the preceding passage, his description of the combat of Dares and Entellus. We find an exact similitude in many of the circumstances and details of the fight: as, for instance, the difference in the bulk and age of the

combatants. The translator owns himself inadequate to do justice to the original. He confesses himself to be wholly unskilled in the subject of which it treats, and could have wished to have availed himself of the science of some amateur and critic in the pugilistic art.

Stood rais'd, &c.] So Virgil, Æneid v. ver. 426.

174. *Embattled wolves, &c.*] The simile, in the original, is very expressive of the fierceness of the Argonauts, and the crowded numbers and consternation of the Bebrycians, heaped together and overthrown, even by their very fears. Apollonius, no doubt, had in view the passage of Homer's Iliad, v. ver. 141. The accounts given us of the coming down of wolves, in the winter season, in the neighbourhood of the Alps and Pyrenees, show the truth and nature of the description in the text. There is a very fine passage in Thomson's Seasons, (Winter) representing the coming down of wolves, which illustrates the simile before us. Orpheus, in his Argonautics, (ver. 656, *et seq.*) agrees with the narrative of our poet.

Ενθ' Αμυκῳ βεβρυχεσσιν υπεξφιαλοισιν ἀνασσεν, &c.

The foregoing comparison of the Bebrycians to sheep, is defective in one respect. No doubt, the timid nature of the sheep, and the circumstance of the flocks being crowded together, express the numbers and fears of the Bebrycians; but the gentle and harmless nature of the sheep, is little applicable to a people who, like the Bebrycians, are represented as lawless and impious.

183. *With piercing smoke.*] Virgil has imitated

this simile, Æneid xii. ver. 587. So Lycophron, ver. 293:

> Αλλ' ὡς μελισσαι συμπεφυρμεναι καπνω
> Και λιγυνος ριπαισι και γρȣνων βολαις.

196. *Mariandyni.*] The sons of Phineus, by Cleopatra, were Parthenius and Crambis; by Idæa, the daughter of Dardanus, or some Scythian concubine, Thymus and Mariandynus; from whom certain tribes of Asia Minor derived their names. Others say, that the Mariandyni were so called, from Mariandynus, the son of Cimmerius.—Gr. Scho.

199. *The fall of Amycus.*] They were emboldened to this inroad by the death of Amycus. 'Absent,' in the text, means that he was defunct, or no more—by the removal of Amycus.—See Oxf. ed.

213. *Too late the Greeks.*] Imitated by Valerius Flaccus. Speaking of the challenge of Amycus, he says:

> —— *Redit Alcidæ jam sero cupido*
> *Et vacuos mæsto lustrarum lumine montes.*

221. *Tawny.*] Every reader must feel the propriety of the epithet ξανθος, as applied to the bay or laurel, to express the yellowish green. This account (says the Greek scholiast) is no poetic fiction of Apollonius; since, in reality, there grew on the shore, (as Andretus of Tenedos relates, in his Periplus of the Propontis) a very large laurel. The place, according to him, is still called Amycus, and is distant from Chalcedonium Nymphæum about five stadii.

223. *Measur'd hymn.*] See Horace, Odes, lib. i. ode 12, and Val. Flac. lib. iv.

226. *Son of Jove.*] Pollux.—In the original, it is 'Therapnæan son;' an epithet drawn from Therapnæ, a city of Laconia, according to some; or, according to others, a place sacred to Apollo. The scholiast seems to be of opinion, that the hymn here alluded to was addressed to Apollo. Valerius Flaccus intimates, that this hymn was in honour of the victory obtained by Pollux: and this, in my opinion, is the more probable supposition.

232. *Bosporus.*] Literally, 'The passage of the ox or cow.' This strait is so called, from the passage of Io (whilst she was under the form of an heifer) from Europe into Asia. In process of time, the same appellation came to be applied to other narrow channels of the same kind. Thus, there is another strait, called the Cimmerian Bosporus, from the Cimmerii; a people of Scythia, who inhabited the adjacent shores. Nymphis relates, from Acarion, that the Phrygians, who first navigated these straits, employed a ship which bore the ensign of a bull, as Phryxus did one which bore the form of a ram; and that hence came the fable, of an ox or cow passing over, and the appellation of the Bosporus. Ephorus relates, that Io, having been carried off by the Phenicians, and conveyed to Egypt, the king of that country sent a bull to Hercules, as a gift or peace-offering, in return for his daughter; and that the name of Bospori was derived from the course taken by those who conveyed this present. There were

two Bospori; the Thracian or Mysian, and the Cimmerian. Olivier, in his travels, describes the Bosporus thus: 'The channel, anciently known by the name of the Bosporus, is near seven leagues in length, and not two miles in its greatest width. It is so narrow, in many parts, that ancient authors have advanced, that a person may hear the birds sing from one shore to the other, and two men hold a conversation across the channel.' The Bosporus here mentioned by the traveller is that of Thrace.

245. *Wretched Phineus.*] He was the son of Agenor, according to Hellanicus; according to Hesiod, the son of Phœnix, the son of Agenor and Cassiopeia. With him agree Asclepiades, Antimachus, and Pherecydes. By Cassiopeia, the daughter of Arabus, Phœnix had three sons, Cilix, Phineus, and Doriclus; and Atyminus nominally, who was, in reality, the son of Jupiter; and was blinded by Apollo, because he, being asked his opinion, preferred longevity to sight. Sophocles relates, that Phineus was punished with blindness, because he deprived his two sons by Cleopatra of sight; at the instigation of Dia, their step-mother. Some think it improbable that Phineus, being the son of Phœnix, the son of Agenor, could have lived so many generations as to have reached the time of the Argonauts; and would have it, that the Phineus, who had an interview with the Argonauts, was another Phineus, the seventh from Phœnix. Hesiod attributes the misfortune of Phineus to his having assisted Phryxus. Apollonius ascribes it to his having too openly revealed

the will of fate to all inquirers. The fables respecting Phineus have been varied in a wonderful manner. They were at first treated in the stories of the Argonautic expedition, and the labours of Hercules. They were afterwards brought on the stage. Phineus was made the subject of a drama, both by Æschylus and Sophocles.—See Diodorus, iv. 43, 44, and Heyne in Apollod. not. 190.

259. *Harpy brood.*] Virgil, Æn. iii. ver. 225, describes the Harpies:

> *At subitæ horrifico lapsu de montibus adsunt*
> *Harpyiæ et magnis quatiunt clangoribus alas.*

Hesiod writes, that Phineus was himself carried off by the Harpies. This account is quoted by Strabo, in his seventh book—Τον Ἡσιοδον δε εν τη καλουμενη γης περιοδος τον Φινεα υπο των Αρπυιων αγεσθαι.—Γλακτοφαγων εις αιαν απηναις οικι ἐχοντων. Meaning, not that Hesiod wrote a poem called Γης περιοδος, but that this verse of Hesiod is preserved in a work of that name, the author of which was Eudoxus.—See Heyne in Apollod. not. 191, 492.

Valerius Flaccus, iv. ver. 515 and 199, makes Typhon the father of the Harpies; thereby intimating the origin of the name of Harpies from vehement whirlwind. For we are not to suppose the imagination of the Greek poets so very wild and wanton, as to feign things arbitrarily, without any support or origin whatsoever in historic truth, or appearances of nature.

287. *Regaining breath.*] Dionysius, in his Argonauts, relates, that Phineus was killed by Hercules;

who observed that his children were in a desolate state, having been expelled by him, through the suggestions of a Scythian woman, whom he had married in the place of Cleopatra, repudiated by him. Hercules killed him with a blow of his foot. (Gr. Scho.) Orpheus differs from our poet materially.—See Orphei Argonaut. ver. 669. He relates, that Phineus had deprived his sons of sight, and exposed them to be devoured by wild beasts; and, that the sons of Boreas restored these unfortunate youths to sight, and deprived their unnatural father of that sense:

> Ενθα τοτ' αινογαμος φινευς υπερηνορι θυμω
> Δοιους εξαλαωσε γονους προβλησι τε πετραις, &c.

Cleopatra, whom Phineus is said to have married, and repudiated after she had borne him children, was the daughter of Boreas and Orithyia, and sister of Calais and Zetes. Hence, we may account for the resentment of the sons of Boreas.

386. *Zephyr's blast.*] So in Homer:

> Νωι δε και κεν ἁμα πνοιη ζεφυροιο θεοιμεν
> Τον περ ελαφροτατον φαγ' εμμεναι.

387. *As when sagacious, &c.*] Virgil has imitated this passage, Æneid xii. ver. 749. The other circumstances in this comparison are borrowed from a simile in Homer's Iliad, xxii. It is observable, that the natural description of the hound snapping at his prey, *increpuit malis morsu elusus inani*, belongs entirely to our poet—ματην αραβησαν οδοντες.

397. *Plotæan.*] These are islands in the part of

the sea adjoining Sicily. They seem to have had their name of Plotæ, either from their being overflowed by the waves, or from their being driven about by waves and winds. They were also, it seems, called by some Calydnæ.—See Gr. Scho.

413. *Strophades.*] They are called, from the Greek verb *strephein*, which signifies 'to turn;' because there the sons of Boreas turned back from chasing the Harpies: Hesiod says, it was Hermes turned back the sons of Boreas, not Iris, from this pursuit.

422. *Chosen victims.*] The religion of ancient times made it necessary to reserve the best of the flocks and the herds for the altar. Thus Saul speaks, 1 Samuel, chap. xv. when, being sent to smite Amalek, he spared the best of the sheep and the oxen. 'The people spared the best of the sheep and the oxen, to sacrifice unto the Lord.'—It was necessary, that these victims should be free from spot or blemish, and perfect in all their limbs; otherwise, they were held unfit oblations for the gods.

427. *Eager he shar'd.*] This is a very affecting scene, and delineated in the most lively manner. Our poet is never more happy than when he is employed in exhibiting such pathetic subjects.

428. *Blissful dreams.*] This circumstance is very fine, and highly in nature. The delight of Phineus, who had been so long inured to misery, was so sudden and so great, that he could hardly persuade himself his comforts were real, and that he was not under the influence of a pleasing vision. The mind, accustomed to disappointment and sorrow, is prone to despond; and slow to believe what it

most intensely desires. So, in the seventh Iliad, when the Trojans find that Hector comes off safe from the combat with Ajax, they are described Ἀελποντες σοον ειναι.

446. *Cyanea's rocks.*] These rocks were called the Symplegades. They had this name from their colour. See a preceding note, book i.

457. *First, let a dove.*] This experiment, by letting fly the dove, reminds us of the circumstance of Noah's letting loose the dove from the ark. The Oxford editor thinks it probable, that this trial of sending the dove before them, might have given the hint to Virgil of introducing the dove in the sixth Æneid, which leads his hero to the golden bough. See, with respect to this fable, Apollodorus, book i. cap. 21 and 22:—and Hyginus, book i. fable 19, which is too long to be here transcribed. The foregoing description of the rocks is very similar to a passage in the Odyssey, book xii. ver. 71:

> High o'er the main two rocks erect their brow,
> The boiling billows thundering roll below;
> Through the vast waves the dreadful wonders move,
> Hence, nam'd erratic by the gods above.
> Scarce the fam'd Argo pass'd these rapid floods,
> The sacred Argo fill'd with demi gods.
> Ev'n she had sunk, but Jove's imperial bride
> Wing'd her fleet sail, and push'd her o'er the side.
>
> *Pope.*

It is observed, in the note on this passage, 'That Homer, to render his poetry more marvellous, joins what has been related of the Symplegades, to the description of Scylla and Charybdis. The story of the dove being reported of the Symplegades, might give him the hint of applying the

crushing of the doves to Scylla and Charybdis.' But we must remember, that Argo passed, in her return, through Scylla and Charybdis; and that Apollonius, as well as Homer, has mentioned these rocks by the name of πλαγκ]αι, 'erratic,' which is supposed to be more strictly applicable to the Symplegades. If the Cyanean rocks were called Symplegades, from their justling together, and that appearance was caused by the different views in which they were seen, sometimes in a direct line, sometimes obliquely, why might not Scylla and Charybdis, for the same reason, be said to justle together, and consequently, without impropriety, be called πλαγκ]αι, or 'erratic?' Minerva, according to Apollonius, guided Argo through the Symplegades; but her course, through Scylla and Charybdis, was directed by Thetis, at the intercession of Juno, agreeable to what Homer here mentions. (See note on the passage subjoined to Fawkes's version) and Heyne in Apollod. not. p 197. The dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters of the deep were assuaged, was considered, by many nations, as sacred: it was looked upon as a peculiar messenger of the deity, an emblem of peace and good fortune. Among mariners it was thought to be particularly auspicious; who, as they sailed, used to let a dove fly from their ships, to judge of the success of their voyage. The most favourable season for setting sail, was the heliacal rising of the seven stars, near the head of Taurus; and they are, in consequence of it, called Pleiades. It was at their appearance, that the Argonauts set out upon their

expedition. Ἀμος δι αντελλοντι Πελειαδες.—Theoc. Id. xiii. ver 25, 'When first the Pleiades appear;' and this was thought a fortunate time for navigation in general. 'The Argonauts, in a time of difficulty and danger, made the experiment of letting a dove fly, and formed from it a fortunate presage. Bryant's Myth. vol. ii. p. 28. It is the opinion of many learned men, that the science of augury, or of predicting future events by the flight of birds, arose from the dismission of the raven and the dove, from Noah's ark, at the time of the Deluge. This species of divination is undoubtedly very ancient: it is mentioned in many places of the Old Testament, and made a considerable part of the religion of the Heathen world.

464. *Each exertion has, &c.*] One cannot much commend our author's discretion in this place. There is something inartificial in the long descriptive speeches which he introduces. Orpheus, in his Argonautics, ver. 682, gives a noble description of these wandering rocks: Ἁς μοι πολε μητηρ εμελερη καλελεξε περιφρων Καλλιοπεια, &c.

479. *Bithynian shores.*] After passing the island of Phineus, Bithynia lies on the right hand, or Asiatic side of the Bosporus. On the left, Salmydessus, belonging to the savage Thracians. It was close to the entrance into the Euxine sea, on the left hand. Yet this, as professor Heyne justly observes, does not tally well with the course of navigation of the Argonauts; since, pursuing their voyage after this, they are said to arrive at the Cyanean rocks. See Hygin. fa. 19.—Heyne in Apollod. not. p. 190.

488. *Mariandyni.*] Euphorion relates, that the

territory of the Mariandyni was peopled by a colony of the Bœotians, led by Gnesiochus the Magnesian. The river Acheron flows through this district into the sea.

495. *Pelops.*] In the original, 'Enetian Pelops.' In his catalogue, book ii. of Il. Homer agrees with our author:

> Παφλαγονων δ' ηγειτο πυλαιμενεος λασιον κηρ.
> Εξ ἑνετων.

They were also called Caucones. Some assert, that Pelops was originally a native of Lydia, and not of Paphlagonia.—Gr. Scho.

499. *Carambis.*] This was a lofty promontory, extending into the sea, over against Paphlagonia, and stretching towards the north. Ephorus speaks of it in his fourth book.—Gr. Scho.

504. *Halys.*] This was a river of Paphlagonia, which the oracle of Apollo directed Crœsus to guard. This river flows between Paphlagonia and Syria, or Cappadocia. Some derive its name of Halys, from its being swallowed up by the ground for some space. Dionysius Periegetes speaks of it:

> Ἰρις δ' ἐξειης καθαρον ῥοον εἰς ἁλα βαλλει
> Τῳ δ' επιμορμυρεσι ροαι Ἁλυος πολιαμοιο, &c.

According to other writers, it took the name of Halys from the quantities of fossil salt with which the country round is impregnated.—The propriety of this derivation of the name, is confirmed by the observations of modern travellers. Tournefort, in his voyage to the Levant, informs us, that lumps of salt were to be found in all the roads, and in every furrow, in this part of the country. The

same quality has been observed in the soil, in the interior of Africa.

509. *As, pressing onward, &c.*] Arrian, in his Periplus, speaking of this part of the coast, mentions a port called Ancon (probably from its form), to which, perhaps, our poet here alludes.

519. *Chalybes.*] The Chalybes were a Scythian people, near the river Thermodon. Doias and Alcmon were two brothers; of what father is uncertain. The three towns of the Amazons, adjoining the plain of Doias, were called Lycastia, Themiscyra, and Chalybis.—See the Greek scholiast.

522. *Hospitable.*] Jupiter Xenius had a temple on the Genetœan headland, which took its name from the river Genes.—Gr. Scho.

526. *Mossynœci.*] Houses of wood were called Mossyni: hence, this tribe took their appellation. —Dionysius Periegetes speaks of them, ver. 767. Pomponius Mela, lib. i. cap. 20, says of this people: *Mossynœci turres ligneas subeunt, notis corpus omne persignant, in propatulo vescuntur.*

528. *An isle, &c.*] This isle was called Aretias. The birds that haunted it were called Stymphalides; from Stymphalus, a lake and city of Arcadia, which were desolated by them, until they were chased thence by Hercules.

535. *On warfare bound, &c.*] Otrera and Antiope were two queens of the Amazons. It is not known what was the object of the expedition alluded to by the poet, and whither it was directed.

537. *Unexpected source.*] Virgil has imitated this passage, Æneid vi. ver. 96.

539. *But, whither have I stray'd?*] This sudden breaking off, and withholding the promised and

expected discovery, is very judicious. The poet thus avoids too full an anticipation of his narrative, and keeps up the curiosity and attention of the reader, in some measure.

542. *Philyrean, &c.*] The Philyræans took their name from Philyra, the daughter of Ocean, who was the mother of the centaur Chiron, by Saturn.

543. *Macrones, &c.*] A Scythian tribe, who were originally a colony from Eubœa, and took their name from Macris, a town of that island. The Bechiri were also a Scythian race. The Sapires were another Scythian tribe, so called, (*quasi* Saphires) from the precious stone, the *sapphire;* which, it seems, abounded in their district.

565. *Thus he.*] The speech of Jason is very just and natural. Two things he properly and rationally desires to learn from Phineus; first, what course he was to pursue, after having passed the Symplegades; and next, after having passed over such an extent of sea, how he was to penetrate into the midst of Colchis.

575. *Colchian.*] Æa was a city of Colchos. It was said, by a poetical hyperbole, to be in earth's remotest bound; to signify that it was far distant. In the Odyssey, ζ, Ulysses speaks in the same manner, in his conversation with Nausicaa.

619. *Alternate thus.*] So Virgil, Æn. vi. ver. 535.

Hâc vice sermonum roseis Aurora quadrigis.

629. *Parebius.*] Phineus had told Parebius, long before the arrival of the Argonauts, that a band of heroes were to come from Greece, who should chase away the Harpies.

635. *Thynis.*] This was a place at the mouth of the Bosporus. It was properly a part of Thrace.

637. *The rest.*] That is to say, the different persons that came to consult Phineus, from the surrounding country.

639. *Parebius only.*] The account of Parebius in the subsequent verses, his grateful attentions to the blind old prophet, and the affectionate manner in which Phineus speaks of him, are highly interesting and pleasing. Much of the same tenderness pervades the interview of Æneas and Helenus in Virgil.

652. *His father's sins.*] The idea of visiting the sins of the father upon the heads of his children is not peculiar to the Jewish dispensation; but is very generally found in all the ancient writers.

656. *Tree coeval.*] The name of Hamadryad, from ἅμα *simul*, and δρυς, *quercus*, is derived from the circumstance of the nymph being coeval with the tree. Charon of Lampsacus (says the scholiast) relates, that a person named Rhæcus, having observed an oak decayed, nearly uprooted, and ready to fall, called to his sons to prop and support it. The nymph, whose fate was connected with the tree, and who had been about to perish, appeared to Rhæcus; and having expressed her gratitude, offered to grant him, in return, any wish he should form. He asked to be admitted to her society, and favoured with her love; a request which was granted, on the condition of his abstaining from the company of all other females, under a severe penalty and denunciations of vengeance. It was settled between them, that a bee

should be the messenger of their amorous intercourse. Rhæcus was unfortunately tempted to transgress the compact; and the bee, who was present at the time, flew to acquaint the Hamadryad, that he was unfaithful. The nymph, in a fit of resentment and jealousy, deprived him of sight. Pindar, speaking of the Hamadryad nymph, says:

Ἰσοδένδρᾳ τεκμωρ αἰωνος λαχυσα.

The Hamadryads were supposed to live or die, to fade or flourish, to pine or rejoice, with their appropriated plant. See Callimachus, Hymn to Delos, ver. 80: a passage which Apollonius seems to have imitated in the lines under consideration:

Αὐλοχθων μελιη και υποχλοον ἐιχε παρειην
Ἡλικος ἀσθμαινουσα περι δρυος, &c.

The Oxford editor conjectures, that Virgil might have had the passage of the text in view when he introduced the fable of Polydorus, Æneid, lib. iii. It was not, it seems, to all kinds of trees promiscuously that the Hamadryads were attached. The reader, who wishes for full information on this subject, will find it by resorting to the notes of Spanheim, on the lines of Callimachus above mentioned. The simplicity and pathos of this little episode are inexpressibly beautiful in the original.

670. *Oblations.*] In the original Λωφηια. It is a metaphor, taken from animals when they are unyoked and lay aside their burdens.

689. *Etesian gales.*] In the digression in this passage, the poet gives us the fabulous origin of the Etesian breezes, which, he says, were sent by

Jove, in compliance with the prayers of Aristæus. The Etesian winds begin to blow when the sun enters on the latter half of Cancer, and continue until he has passed through Leo; thus Aratus:

> Ἡελιῳ τα πρωτα συνερχομενοιο λεοντι
> Τημος και κελαδοντες Ετησιαι ἐυρεϊ ποντω, &c.—Gr. Scho.

Aristæus was the son of Cyrene, the daughter of Hypseus and Apollo. He first discovered, in Cos, the arts of keeping bees and obtaining honey, and of making oil. Pindar, in his Pythian odes, relates, that Cyrene, when a virgin, used to hunt with Apollo; and having, at one time, encountered a lion, she won the affections of the god; who carried her away to that part of Libya, which now, from her, bears the name of Cyrene, or Cyrenaica; though Mnaseas writes, that she came to Libya of her own accord. Pherecydes asserts, that she was wafted by swans to Libya, by the directions of Apollo. Agrætas, in the first book of his Lybics, says, that Cyrene was first conveyed by Apollo to Crete, and after to Libya. Acestor, in his history of Cyrene, tells us, that when Eurypylus reigned in Libya, Cyrene was conveyed thither by Apollo, and the country being then ravaged by a lion, Eurypylus offered the kingdom as the prize of the person who should destroy it. Cyrene destroyed the monster, and obtained the crown. She had two sons, Autuchus and Aristæus. Cyrene had a sister, named Larissa, from whom the town of Thessaly, so called, took its name. Some writers (as Bacchylides, for instance,) reckon up four persons of the name of Aristæus. One, the son of Carystus; a second, the son of

Chiron; a third, the son of Terra and Cœlum; a fourth, the son of Cyrene.—Gr. Scho.

697. *Æmonia.*] Thessaly; so called from Æmon, the son of Mars. Others derive this name from the blackness of the soil.

704. *Agreus—Nomius.*] These were properly names of Apollo. Aristæus was called Agreus, because the scene of the loves of Apollo and Cyrene was in the woodland haunts, amid the pursuits of the chase. Nomius, because the nymph was taken, and carried away, as she was feeding her flocks.—Pindar, Pythian Ode, ix.

> Ἄγχισον ὁπασνα μηλων
> Ἀγρεα και νομιον
> Τοις δ' Ἀριζαιον καλειν.

Almost all the principal persons, whose names occur in the mythology of Greece and Italy, were shepherds. It is reported of the Muses, that they were of shepherd extraction, and tended flocks, which they intrusted to their favourite Aristæus, whom Virgil styles *Pastor*. The connections of poetry and song, with the pastoral life and its innocent delights, are thus figuratively intimated.

714. *Athamantian plain.*] A plain nearly opposite Halonesus. It took its name from Athamas, who inhabited that island.

718. *Cyclades.*] In the original it is the islands of Minos. The Cyclades were so called, because they were all in common subject to Minos, who expelled the Carians from them.

726. *Parrhasian tribes.*] So called from Parrhasia, a city of Arcadia.

727. *Icmæan Jove.*] So called from Ἰκμας, which

signifies a moist vapour, or watry humour. The scholiast says, that in the island of Coos there was a temple dedicated to Jupiter Icmeus, the giver of breezes and showers; an attribute consonant with the fabulous or religious physiology of the ancients, which made Jupiter to signify the *æther*, as Juno denoted the *air*. Jupiter is frequently represented under the character of Pluvius; for it was his province, as chief ruler of the air, to dispense not only thunder and lightning, but rain. Virgil speaks of him under this character, Æneid ix. ver. 670:

> —— *Cum Jupiter horridus austris*
> *Torquet aquosam hyemem, et cælo cava nubila rumpit.*

There are many ancient representations of Jupiter Pluvius.

730. *Red dog-star's beam.*] Ovid speaks of the sacrifices to Sirius, Fasti, lib. iv. ver. 941:

> *Pro cane sidereo canis hic imponitur aræ;*
> *Et, quare pereat, nil nisi nomen habet.*

The Greek scholiast says, that the dog-star may be called *Sirius, quasi Zirius*, from ζεω, *fervea;* or, that the name may be derived from σειρω, 'to exhaust or empty;' an effect produced by excessive heat. It is doubtful to whom the dog, which, in after times, obtained a place in Heaven, originally belonged; whether to Orion, to Isis, to Cephalus; for all these different accounts of the matter are found in different writers.

737. *Detained.*] The Etesian winds are adverse to those who sail from Greece towards Pontus, and the other regions which lie to the north of

Greece. The Etesian winds were, with respect to Greece, contrary to a course into the Euxine sea, which lay to the north-east; as the Etesian winds blew from that quarter.

745. *An altar.*] The altar here spoken of (says the Greek scholiast) must have been on the European side of the strait; since, according to him, there remained in his time an altar bearing a correspondent appellation. Demosthenes, as quoted in the same place, says, that Phryxus erected twelve altars to the deities: the Argonauts one to Neptune. Herodotus says, that the Argonauts placed oblations to the gods on the altar, on which the sons of Phryxus had sacrificed. The twelve deities here alluded to, were Jupiter, Juno, Neptune, Ceres, Vulcan, Mercury, Apollo, Diana, Vesta, Mars, Venus, and Minerva.

750. *Flutter'd round his hand.*] Here again is another instance, how exactly Apollonius draws from nature; and how much he excels in the picturesque. Orpheus, in his Argonautics, differs, in some degree, from our poet. He says, that the adventurers employed a heron for this purpose, and not a dove; and that they were guided by the suggestions of Minerva, not the advice of Phineus, as is stated by Apollonius. See ver. 690, &c.

759. *When an exile.*] This simile seems to be imitated, but improved, from a passage of Homer: Ὡς δ' ὅταν νοῦσον ἀνερῶν, &c. &c.

768. *Euxine.*] The Black sea is called the Axine sea by many ancient writers; as by Apollonius in the passage of the text. It after obtained the name of Euxine. The scholiast tells us the reason of this difference. The *alpha* was used, in a

bad sense, to denote a sea unfriendly to strangers; because it was at first infested by pirates; but when these plunderers were exterminated, it changed its appellation, and took the name of Euxine, to intimate that it was then friendly to strangers.—See Gr. Scho.

785. *Last time.*] Because it was decreed by fate, that these rocks were to become stationary in the deep from that period.—Σπηλυγγες, in the text, seems to be the original of the Latin word *Spelunca.*

792. *Together crash'd.*] The mechanism of these rocks, as described by the poet, seems to have been, that they were in perpetual motion, clashing and separating, advancing and receding.

811. *On either hand.*] Being engaged in this narrow pass, where vast rocks nearly closed overhead, they saw the huge waves of the sea, before them and behind, and could discern nothing else.

814. *Against the ship.*] Virgil has imitated this passage of our poet, Æneid i. ver. 104. In fact, this storm of Apollonius seems to have been copied by Virgil, by Ovid, Lucan, and Valerius Flaccus. Let the reader compare these descriptions of a storm, with that fine one in the Psalms: 'They that go down to the sea in ships, and occupy their business in great waters,' &c.

829. *Far as a youthful, &c.*] The poet means to illustrate the rapidity with which the Argo was urged on by her crew. He says, that the rowers, at every stroke, drove her on twice as far, or gave her twice as much way, as another vessel would have made at the same time.—See Val. Flac. iv. ver. 630.

845. *Then to their succour, &c.*] This appearance of Minerva, coming to the assistance of the Argonauts, may serve to remind us of the appearance of Neptune, to extricate the Trojans from their distress in the Æneid, i. ver. 144.

Virgil seems also to have had the passage in his recollection in the fifth Æneid, ver. 241.

Et pater ipse manu magnâ Portunus euntem
Impulit; illa noto citius volucrique sagitta
Ad terram fugit.

The *volucri sagitta* of Virgil is literally from Apollonius.

850. *The sculptur'd ornaments, &c.*] There is great doubt among the grammarians, what part of the ship was signified by the word Corymbus.—See Giraldus, de Navig. cap. 16.—Eustath. ad Hom. Iliad, ver. 241.—Hesychius, *verbo* ἀΦλαστω. —Scheffer, *de Militia navali, dicit fuisse ornamenta in prorâ.* The term seems to have been taken in a double sense by the poets, and made either to signify ἀκροστολια, or, when employed in a more general sense, it denoted ἀΦλαστα, the two horns or extremities of the ship; the one at the head, the other at the stern. Valerius Flaccus says, (iv. ver. 691,)

Saxa sed extremis tamen increpuere corymbis
Parsque, nefas, deprensa jugis.

Which his commentator interprets to imply, that the projecting parts of the ship, both at the prow and stern, were broken off, by the rocks projecting over the heads of the Argonauts.—Lucan alludes to this passage of the Argo between the rocks. See Heyne in Apollod. not. pp. 198, 199.

855. *Mortal birth.*] No navigator had passed through these rocks before Jason. So Val. Flaccus: *Nondum ullas videre rates.* Seneca says, in his Medea, *Cum duo montes claustra profundi, hinc atque illinc subito impulsu, velut æthereo gemerent sonitu, spargeret astra ipsasque nubes mare depressum.* The fable respecting these rocks arose either from the circumstance of great fragments of rocks perpetually falling, or from this strait being possessed by pirates and robbers, who used to destroy ships in their passage, until they were exterminated by Jason and the Argonauts. Yet it is not impossible, that the story of moving rocks might have some foundation in reality. Seneca, the philosopher, describes a phenomenon of this kind, from his own observation, in his third book of natural questions, tom. ii. Els. p. 590: *Sunt enim multi (lapides) pomicosi et leves, ex quibus, quæ constant insulæ in Lydiâ natant, Theophrastus est auctor. Ipse ad Catylias natantem insulam vidi. Alia in Vadimonis lacu vehitur, alia in lacu Stratoniensi. Catyliarum insula et arbores habet, et herbas nutrit, tamen aquâ sustinetur. Et in hanc atque illam partem, non tantum vento impellitur, sed aurâ. Nec unquam illi, per diem et noctem in uno loco statio est. Adeo movetur levi flatu, huic duplex causa est, &c.*

877. *Jason replied.*] The reader will easily perceive, that the poet is indebted, for this reply of Jason, to the speech of Agamemnon in the Iliad; where he pretends, with some finesse, to repent of his having engaged in the expedition, and advises the Greeks to return home. There is a similar address and management in this speech of Jason,

which is artfully introduced as the Argonauts approach Colchos, the chief scene of danger. Jason intimates strongly to his followers that many perils yet remain to be surmounted, that they may be on their guard. At the same time, by praising them excessively, he awakes their confidence, and draws upon their pride for extraordinary exertions, while he assures them that the worst is past; and reminds them that Phineus had predicted their ultimate success, to do away any gloomy apprehensions they might entertain.

920. *Colone.*] This was a proper name, ακρα κελαινη.—The place was so called, from the shady trees which covered it.—Val. Flac. lib. iv. ver. 697, has

—— *Nigrantia quam jam*
Littora, longinquique exirent flumina Rebæ.

Orpheus, ver. 711, has Μελαιναν ἀκ[ην.

928. *Dipsacus.*] He is fabled to have been the son of the river god Phyllis, and one of the nymphs of the country, of that race who preside over meadows. Phryxus, being entertained by Dipsacus, here sacrificed the ram, which had borne him over the Hellespont, to Jupiter Laphystius; and still (says the scholiast) the descendants of Phryxus, on a stated day, sacrifice to Jupiter under that name. The temple mentioned in the text was probably consecrated to Jupiter Laphystius. In the original it is Τω μεν ιερον, which may signify, either that the temple was built by Dipsacus; or consecrated to him. If the latter sense be adopted, the version will run thus:

Rear'd to his honour they behold the fane,
The river's spacious banks, the flowery plain.

938. *Calpis.*] A river, which flowed between Chalcedon and Heraclea. It is called Calpas by Strabo, book xii.—Gr. Scho.

958. *Thynias.*] This island of Thynias is mentioned by Nymphis Heracleotes, who says it is about seven stadii in circumference. Callisthenes also takes notice of it in his Periplus.

962. *Northern train.*] Hyperborei, people at the north pole, properly speaking. But it appears, from the note of the Greek scholiast, that the meaning of the term was doubtful. Herodotus (says he) asserts, that there cannot, with propriety, be any people called by this appellation; since there are none above the north, but only above the south; since, according to his notion, the north pole was always elevated, and that to the observation of all the inhabitants of the earth, indiscriminately.—Posidonius says, that the Hyperboreans were the inhabitants of the chain of the Alps that divides Italy. Other writers, quoted by the scholiast, as Mnaseas and Hecatæus, make different conjectures about the Hyperboreans.

964. *Curling tresses.*] The word is a metaphor taken from bunches of grapes, to which ringlets and curls of hair are not unaptly compared; both for their shape and brightness. Milton has adopted this metaphorical expression from Apollonius. This description of the hair of Apollo waving as he moved is imitated from Homer: Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος κρατὸς ἀπ' ἀθανάτοιο. Nothing was deemed more essential to personal beauty, by the ancients, than fine long hair. Apollo was always represented as

a youth; and the epithets *crinitus* and *intonsus* are given to him:

—— *Crinitus Apollo*
Nube sedens.—Virgil.

Sic tibi sint intonsi, Phœbe capilli.—Tibullus.

975. *None dar'd, &c.*] It has been usual with the poets, when they represented the progress and passage of the Divinity, to picture the earth as trembling and shrinking. Thus Homer, speaking of Neptune, in the passage so much commended by Longinus:

Τρεμε δ' υχεη μαχχα και υλη
Πασσιν υπ' αθανατοισιν Ποσειδαωνος ιοντος.

The most sublime instance of this kind is in the Psalms, lxviii. 7. O God, when thou wentest forth before the people, when thou wentest through the wilderness; the earth shook, and the Heavens dropped, at the presence of God: even as Sinai also was moved, at the presence of God, who is the God of Israel.' Deut. iv. ver. 33. 'Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?' In Beaumont and Fletcher's Faithful Shepherdess (if we may quote a profane after sacred authorities) we have a similar passage:

—— In thy face
Dwells more awful majesty,
Than dull weak mortality
Dares with misty eye behold
And live.

Hesiod, in Scuto, de Hercule, says: Ουδε τις αυτε ειλη ες αντα ιδων σχεδον ελθεμεν.

980. *Orpheus.*] Orpheus was not only a poet, or bard, but a prophet also. Herodotus relates, that on the isle of Thynis there was an altar dedicated to Apollo Eous.—Gr. Scho.

996. *Double.*] There seems to be an ambiguity in the original of this passage. It may mean either, that both the thighs were burned, or that the cawls were doubled on them, that they might burn with better omen and brighter blaze.—Hœlzlinus.

1002. *Io Pæans.*] This exclamation of joy and religion should more properly be written Iopæan, in one word, as Spanheim observes in his notes on Callimachus; Hymn to Apollo, ver. 21.

1004. *Thracian lyre.*] In the original, Bistonian; an appellation derived from the Bistones, a Thracian tribe, who took their name from Biston, the son of Cicon.—Gr. Scho.

1010. *Unshorn.*] Apollo was worshipped as the god of light, hence he was represented with flowing locks, as symbols of the rays which stream perpetually through space, and illumine the universe in every direction.

1013. *Daughter of Cæus.*] Κοιογενεια. Latona was so called, from Cæus her father.

1016. *Corycian nymphs.*] From Corycium, a cave of Mount Parnassus, a name which that mountain derived from Parnassus, an ancient hero. Corycium took its title from the nymph Corycia, who bore Lycoreus to Apollo.—(Gr. Scho.) The Corycian cave is mentioned by Herodotus, in Urania; it was at the foot of Mount Corycus, was of vast extent, and was consecrated to the Muses, who were hence called Corycides.—Ovid. Metam. lib. i. ver. 12. notices this epithet:

Corycidas nymphas, et numina montis adorant.

In the eastern countries, subterranean caves were very much used for purposes of devotion. The cave of Trophonius was much celebrated. The Elusinian mysteries were held in a cavern.

1021. *Sacred things.*] It was customary among the ancients, for those who came to take an oath to touch the altar. Thus we find Hamilcar brought his son Hannibal to the altar, when he made him swear eternal enmity to Rome.—So Virgil, Æneid xii. l. 201.

Tango aras, mediosque ignes.

Such is the present form of swearing; *Tactis sacris Evangeliis.*

1033. *Lycus.*] A river flowing through the region of the Mariandyni. There was a king of the same name.—Gr. Scho.

1034. *Anthemoisis.*] This lake took its name from Anthemoisia, the daughter of Lycus, who was married to Dascylus, the son of Tantalus.—Gr. Scho.

1040. *Acherusian.*] This was a promontory near Heraclea, high and steep, surrounded by sea. Tokens of the exploit of Hercules, in descending and bringing up Cerberus, were shown in the region near the river Acheron, as Xenophon relates in his Anabasis, even in his time. Hercules is said to have descended through the Acherusian cave, when he went to the infernal regions to bring up Cerberus. Near it stood Heraclea, which took its name from him. It was seated on the Euxine sea, and anciently formed a republic of no small note; it was called Pontica, to distinguish

it from other cities of the same name. Pausanias, and the scholiast of our author, say, that it was founded and peopled by a colony of the Megarenses and Tanagri of Bœotia. With them Justin agrees, and acquaints us with the occasion of founding this city. The Bœotians, being reduced to great straits by a plague, had recourse to the oracle of Delphos; which enjoined them to send a colony to the country bordering on the Pontus, and there build a city in honour of Hercules. The Bœotians choosing rather to die in their own country than to undertake so troublesome a voyage, refused to obey the oracle. Whereupon the Phocians invaded their country, and ravaged it; while they were unable to defend themselves, on account of the plague. They again consulted the oracle, and were told, that what would put an end to the plague would also end the war. On this they complied, and sent out the colony which settled on the coast, and built the city of Heraclea. This city acquired in time so much wealth and power, that it was not inferior to any of the Greek states of Asia. In the time of Xenophon, the Heracleans had a numerous fleet. They supplied him with a squadron, to convey his men, after their retreat, towards Greece.

1066. *Soönautes.*] The colony which emigrated from Megara to Heraclea, being overtaken by a storm, took refuge in the river Acheron; which, from that incident, took the name of Soönautes, the preserver of sailors.—(Gr. Scho.) There was another Acheron, in Greece, where was supposed to be the descent to the infernal regions.

1067. *Nisæan.*] The Megarensians were so called

from Nisus, the son of Pandion, who was the leader of the emigration in question.—See Theocritus, Idyll. xii. ver. 27.

1083. *Lycus.*] Compare Valerius Flaccus, book iv. ver. 733, with the passage in the text.

1094. *Bebrycians, &c.*] The Mariandyni and Bebrycians were engaged in constant warfare. In one of these engagements, Priolaus, the brother of Lycus, or, according to others, his son, was taken prisoner by Amycus, and put to death by him. Lycus, having afterwards obtained the succour of Hercules, as that hero was proceeding to his war with the Amazons, easily overthrew the Bebrycians.—Gr. Scho.

1106. *By land.*] When he went on the task of obtaining the girdle of Hippolita. The expression in the original is, 'when he passed on foot.' He went by land, to avoid the dangers of the Symplegades. This was the ninth labour of Hercules. Some writers call the Amazonian queen Deilyce, not Hippolita. Ibycus makes her the daughter of Briareos.

1108. *From Lydia's.*] In the original it is, 'When he came hither through Asis.' For Lydia was originally called Asia. Thus Homer has Ἀσιῳ εν λειμωνι; and the lyre is called Asian, because it was first invented in Lydia, which gave its name to a particular strain.—Gr. Scho.

1113. *My brother, &c.*] Here the poet exhibits a complete match of story-telling between Jason and his worthy host, in which both seem to have been equally prolix and tiresome.

1118. *Titias.*] Some relate, that Titias was the son of Jove, and one of the Idæi Dactyli. Others

make him the eldest son of Mariandynus, whose father was either Phineus, Phryxus, or Cimmerius: and it is said, that the city of Titium was called after his name.—Gr. Scho.

1124. *Phrygians.*] According to the Greek scholiast, some commentators would read Mygdonians for Phrygians in the text, and make the poet say, 'he subjected the Mygdonians and Mysians to my father's power.' Yet, Nymphis (adds he) relates, that Hercules actually made the Phrygians subject to the Mariandyni. If we read Mygdonians, we must suppose that the Bebrycians were called Mygdonians, from Mygdon, the king of their country. (Gr. Scho.) Herodotus says, that according to the Macedonians, the Phrygians, as long as they lived in Europe, and were their neighbours, were called Bryges; but that, in passing over into Asia, they took the name of Phrygians, so that their progress was eastward, and from Europe to Asia, like the Thracians of Asia, or Bithynians; who are said, in Polymn. to have come from the banks of the Strymon, so that the course of migration and conquest was opposite, on the south of the Euxine, to that on the north. The country of Phrygia occupied the central parts of Asia Minor, and was a country of very great extent. It included, amongst others, the tract afterwards named Galatia, from the conquests and settlements made in it by the Gauls. Armenia is said to have been colonized by the Phrygians: the Armenians were armed like the Phrygians, and both nations were commanded by one general.—Herod. Polym. 73. in the enumeration of the Persian army.

1134. *Hypius.*] A river of Bithynia, near which was a city of the same name. It was called Hypius, because it descended from the mountains.

1143. *Dascylus*] There was a city on the coast, called after him Dascylæum.

1151. *Godlike brothers.*] The Tyndaridæ, or Dioscuri.

1158. *Fertile space.*] This space was called by the ancient Greeks τεμενος. The temples by the ancients were first constructed on mountains. Thus we find in the scriptural writings, how universally the custom of worshipping on high places prevailed among the Heathens. Whether this practice arose from the desire of separating the places appropriated to sacred uses from profane structures, or of approximating the houses of prayer to the usual residence of the deities, that the orisons of the pious might the more conveniently be heard, is doubtful. The silence and solitude on the tops of mountains, the effect which the cool, clear, and elastic air has, in elevated situations, to raise the spirits and tranquillize the mind, might first have pointed out high places as seats of devotion, peculiarly adapted to prayer and meditation. Certain it is, that the practice was universal. It was only when population was greatly increased, that it became usual to build temples in cities, for the convenience of the people. Such was the situation of the temple of Neptune, among the Phæacians, described by Homer. The most famous temple of the Trojans, where Hector is said to have offered so many acceptable victims, was on the top of Mount Ida. In order to preserve yet more the solitude and sanctity of the

place, there were certain void spaces around the temples, which were set apart and consecrated to the gods, whom they thought to please by leaving certain portions of the earth uncultivated around their shrines, that there might be no pretext for human intrusion, or the sight or sound of profane labour, near such holy places. These portions of ground were generally planted with trees, which cast 'a dim religious shade.' Among the people of the north, those who preserve the religion of Chamanism, perform their religious ceremonies in certain void spaces surrounded by trees, which they call Keremets. The Greeks, who originally came from the north, might have brought with them from thence the custom of setting apart these consecrated enclosures.

1165. *Could wretched man, &c.*] Virgil has the same thought, Æneid ix. ver. 328.

1169. *Boar.*] Ovid seems to have imitated this passage of the original, in his description of the Calydonian boar, Metam. lib. viii. ver. 334.

1196. *The corse inurn'd.*] See the description of the funeral rites, at the interment of Misenus, Æneid, lib. vi. ver. 212; and see hereafter, book iv. of our author.

1203. *Upon the summit, &c.*] So Virgil, Æneid vi. ver. 232. See too the account of the funeral of Elpenor, in the Odyssey.

1208. *Bœotian and Nisæan.*] The Megarensians (see note on line 1067) were called Nisæan, from their leader Nisus, the son of Pandion. The city which they were about to build was Heraclea, in the forum of which, according to Herodotus, was the tomb of Idmon, out of which grew the wild

olive mentioned by the poet. It seems, however, that the people of Heraclea mistook the meaning of the oracle.

1217. *Another hero.*] Tiphys, the son of Agnias, pilot of the ship Argo, died at Heraclea, as Nymphis relates. Herodotus asserts that he died, not as the Greeks were proceeding towards Colchis, but on their voyage homewards from thence. There is a splendid declamatory passage in the Medea of Seneca, where the chorus is made to say, that many of the Argonauts, Tiphys, Orpheus, Alcides, Hylas, Idmon, and Mopsus, expiated by death their criminal presumption in daring to navigate the seas.

1229. *In mute despair, &c.*] Plutarch, in his life of Pelopidas, says: 'The whole army, when they understood he was dead, neither put off their armour, unbridled their horses, nor dressed their wounds; but, notwithstanding the heat and fatigue, ran all immediately to him, as if he had been still alive; heaped up the spoils of the enemy about his dead body; and cut off their horses' manes, and their own hair. And many of them, when they retired to their tents, neither kindled a fire nor took any refreshment, but a general silence, consternation, and grief, reigned throughout the army.'

1236. *Ancæus.*] This hero, who was a native of the island of Samos, which excelled in commerce, and was fabled to be the son of Neptune by Astyphalea, is properly made to offer himself as the pilot of the vessel. It was, probably, from his skill in navigation, that he was said to be the son of Neptune. Valerius Flaccus assigns Erginus as

the successor of Tiphys, and gives him that rank by the suffrage of the prophetic ship. Perhaps he was induced, by the authority of Herodotus; who is quoted by the scholiast, and differs from our poet, with whom Orpheus and others agree:

Mœsti omnes; dubiique ratem fidissima cujus
Dextra regat; simul Ancæus solersque petebant
Nauplius: Erginum fato vocat ipsa monenti
Quercus, et ad tonsas victi rediere magistri.

1237. *Imbrasus.*] A river of Samos, formerly called Parthenius, as Callimachus observes.—Gr. Scho.

1259. *Where, Peleus, &c.*] It is not to be supposed that Jason really desponded in the degree which he wishes to represent; but he continues to employ here the same artifice which he had practised on a former occasion.

1283. *Callichorus.*] The name of a river near Heraclea, a city of Paphlagonia, where Bacchus, on his return from India, established a festival. Valerius Flaccus imitates the original passage in his fifth book:

Inde premente noto tristes Acherusidos undas
Præterit, et festâ vulgatum nocte Lyæi,
Callichoron.

A name derived from the choirs which were led by Bacchus.

1285. *Nysëian.*] Different etymologies of this word may be assigned. There was a city named Nysa, in Arabia, where Bacchus was nursed; there was another, of that name, in India, built by him, and probably called after the former

Nysa; Nysa was also the name of one of the two tops of Parnassus; and this top was sacred to Bacchus, as Cirrha, the other top, was to Apollo. —See Nonnus Dionysiacs.

1290. *Hallow'd rite.*] The mysteries of Bacchus, which were held in the cavern alluded to.

1304. *Dear objects.*] So Valerius Flaccus, lib. v. ver. 90:

> —— *Unum qui littore in illo*
> *Conditus ad caræ mittant spectacula turbæ,*
> *It Sthenelus, &c.*

This hero was the son of Actor.

1310. *Fourfold crest.*] This ornament was usual on the helmets of warriors.—So Virgil, Æneid vii. ver. 785:

> *Cui triplici crinita jubâ galea alta Chimæram*
> *Sustinet.*

1321. *Such victims.*] The ancients sacrificed to the dead, and to the infernal deities, such victims as had been castrated; as they considered them to be more suitable to the powers of darkness and destruction.—See notes on book i.

1328. *Name of Lyra.*] So Valerius Flaccus, lib. v. ver. 101:

> *Nomenque reliquit arenis.*

1332. *Swift as through liquid air.*] This passage is imitated by Virgil, (Æneid, ver. 217.) where, speaking of the flight of the dove, he says:

> *Radit iter liquidum, celeres neque commovet alas.*

1335. *Parthenius.*] A river of Paphlagonia, which derived its name from Diana. Also, an-

other in European Scythia.—See Ovid ex Ponto, iv. ver. 10. 49. Orpheus (or whoever was the real author of the Argonautics ascribed to him) differs from Apollonius, and confounds the Parthenius and Callichorus together.—See Argon, ver. 729. Ον δε Καλλιχορον.

1341. *Sesamus.*] This was a city of Paphlagonia. It is mentioned by Homer, Και σησαμον αμφινεμοντο. It obtained its name from the Carians having purchased the site of the town, for a certain quantity of the grain called Sesamus. It afterwards took the name of Amastris, from a daughter of Oxyatres, brother of Darius, who was married to Dionysius, the tyrant of Heraclea.—See Strabo, lib. ii. Eustathius, Il. ii. and the Greek scholiast.

1342. *Eruthinian.*] The Eruthini were certain hills in Paphlagonia. They were so called from the redness of the soil. Homer mentions them by the appellation of 'the lofty Eruthini.'—Gr. Scho. Crobialus, Cromna, Cytorus, all these cities are particularly mentioned by Valerius Flaccus, lib. v. ver. 105, 106. Crobialus was a city of Paphlagonia, which is mentioned by Strabo in his geography (says the Greek scholiast). Cytorus is called 'woody,' from the groves of box in the neighbourhood. *Undantem buxo Cytorum.*—See Virgil, Georg. ii. 437.

1350. *Assyrian.*] The ancients confounded Syria, or rather Leuco-syria, where the river Halys flowed, dividing Syria from Cappadocia, and extending itself as far as Sinopè, a city of Pontus, on the Euxine sea, with the country afterwards called properly Assyria. See on this subject the note of

Maserius, on a corresponding passage of the fifth book of Valerius Flaccus, in Burman's edition; and Dionysius Periegetes, with his commentator Eustathius. By the Syrians, as spoken of by our poet and also by Herodotus, are meant Cappadocians. For Major Rennell observes, that it appears by many passages of Herodotus, (Clio, vi. 76; Euterpe, 104; Terpsi. 49; Polym. 72.) that the people of Cappadocia, and on the Euxine sea, at Sinope, and along its coasts, from the river Parthenius on the west, to the Thermodon on the east, were called Syrians. Strabo confirms it generally; calling them Leuco-syri, or White Syrians, in contradistinction to the Syrians on the south of Mount Taurus. But, although the Syrians are placed at the river Parthenius, by Herodotus, in Euterpe, c. 104, yet Paphlagonia, which, therefore, ought also to have been inhabited by Syrians, is arranged under its proper name in the satrapy; and the Paphlagonians are classed as a distinct people in the list of the army in Polym. c. 72. But Sinope is in Paphlagonia, and its inhabitants Syrians, Clio 72. Hence, we must allot, not only Cappadocia, but all the tract between it and the Euxine, to the Leuco-Syri.

1353. *Sinope.*] This city was so called in honour of Sinope, who, according to the Greek scholiast, was the daughter of Asopus, and was carried off by Apollo from Bœotia to Pontus, where she bore him Syrus, from whom the people of Syria took their name. Sinope is said by some to have been the daughter of Mars and Ægina; by others, of Mars and Parnassa. But Eumelus and Aristotle, according to the Greek scholiast, concur in mak-

ing her the daughter of Asopus. Andro the Teian relates, that one of the Amazons, flying into Pontus, married the king of the region, and having drank too much wine was thence called Sanape, a name which was afterwards changed into Sinope; for Sanapians, it seems, in the Thracian dialect, which was used among the Amazons, was a term employed to denote persons who were intoxicated. See the note of the Greek scholiast.

1364. *Tricca.*] A town of Thessaly, whence came the word Triccæan, to signify of or belonging to Thessaly. The brothers mentioned in the text accompanied Hercules, when he went in quest of the girdle of the queen of the Amazons. They were left behind by the hero on his return. It is said, that the people of Sinope, having spread a report that Hercules had perished in his enterprise, and the Argonauts happening to be on the coast at the time, the brothers intreated to be taken on board. Others again say, that they wandered away from Hercules of themselves, and afterwards settled in the neighbourhood of Sinope. —Gr. Scho.

1381. *Fresh alluvions, &c.*] Halys and Iris were rivers of Assyria, or Leuco-syria, as it was more properly called. The shore of which the poet speaks projected into the sea, says the scholiast; and was perpetually augmented by the alluvion of a quantity of soil: which may easily be accounted for, by the circumstance of this region being traversed by a multitude of rivers, which coming down from Armenia, and flowing through an extensive tract of rich country, brought with them, in winter, great quantities of soil, which they de-

posited when they came to meet with opposition from the waves; and thus, gradually augmenting the land, enabled it to gain upon the sea. The river Iris is mentioned by Xenophon, Anab. lib. v. 26. It seems, that the mouths of these rivers, and especially of the Iris, on account of the mud and sand which they used to bring down, were variable; and would discharge their waters sometimes at one place, sometimes at another; as has been in some measure the case with the *embouchures* of the Nile. This variation in the shores of the Euxine sea, and the gradual diminution in the depth of the bason, has been noticed by other writers; particularly by Polybius, who has a very curious and interesting disquisition on the subject. —See a copious investigation of this curious topic by Major Rennell.

1383. *Circuit wide.*] It should seem, that the Argonauts, conscious of the enmity which the Amazons bore to men in general, and recollecting the particular cause of hostility which Hercules had given them, might be fearful of too nearly approaching their coasts. Ephorus, says the scholiast, relates in his ninth book, that the Amazonian females, being injuriously treated by the men, seized on the occasion when the latter were most of them employed abroad, on a military expedition, to kill the few who remained behind; after which, they indiscriminately refused admittance into their country to all of the male sex, from whatever quarter they came. Dionysius, in his second part, says the same scholiast, writes, that the seat of the Amazons was originally in Libya; but that they excelling greatly in strength, and prevailing

over their neighbours, extended themselves into Europe, founded many cities there, and added to their dominion the Atlantic nation, the most powerful in Libya. Zenothemis says, that their original establishment was Æthiopia, that they had an occasional intercourse with the men in the adjoining dictricts, and if the offspring produced in consequence were females they bred them up; if males, they delivered them to the men. The poet says, that the Argonauts held their course in a wide circuit from the city of Sinope, which lay near it, to Trapezus, (as will appear on consulting the map) except the projection of two promontories. The coast formed a vast bay, completely semicircular. On this bay stood the city of Themiscyra, and the rivers Thermodon and Sidenus discharged themselves into the sea. The Tibareni, Philyres, and Mosynæci lived on this coast. In the manner in which ancient voyages were conducted, in the infancy of navigation, by coasting and describing a curve, according to the curvature of the shore, instead of taking a departure from headland to headland, and describing the subtense of a curve; it will appear, that this form of the coast must have rendered the voyage circuitous; since, although the Argonauts kept a respectful distance, on account of the Amazons, they followed the shape of the shore, and compassed the bay.—See D'Anville's ancient maps, No. 7.

1384. *The cliffs of Amazons.*] The promontory here was called Themiscyrium; near which stood Themiscyra, a city of the Amazons. For an account of these martial women, see Justin, book ii. cap. 4. They are sometimes called *Threiciæ Ama-*

zones. They are, by the general consent of antiquity, supposed to be of Sarmatian origin; though some of the fables have transferred them from the mouths of the Tanais, to the coasts of Pontus, and the banks of Thermodon. Virgil, in his Æneid, book xi. ver. 659, seems to have imitated Apollonius:

> —— *Cum flumina Thermodontis*
> *Pulsant, et pictis bellantur Amazones armis,*
> *Seu circum Hippolyten, &c.*

Claudian has imitated this passage of Virgil in his poem '*De Raptu Proserpinæ.*'—Since the story of the Amazons, in the way it is commonly told, is so justly exploded in these times, one is surprised how it came to be so universally believed, as that most of the writers of antiquity should speak of it as a fact. Nay, Herodotus has gone so far, (in Call. 27) as to make the Athenians say, that the Amazons had advanced from the river Thermodon to attack Attica! That a community of women existed for a short time is not improbable, since accidents might have deprived them of their husbands; but were there not in that, as in every community, males growing up to maturity?

Justin, lib. ii. c. 4, describes the origin of the Amazons to be this: a colony of exiled Scythians established themselves on the coast of the Euxine sea, in Cappadocia, near the river Thermodon, and being exceedingly troublesome to their neighbours were all massacred. This accounts very rationally for the existence of a community of women. But who can believe that it continued? Human nature was, no doubt, the same on the banks of Ther-

modon as elsewhere; and a different state of things could only exist in the descriptions of poets, or of those who followed their authority.

It may be remarked, that every authority places the Amazons at the river Thermodon, and in the plain of Themiscyra which it waters. And from hence Herodotus transports a part of them by sea to the opposite shore near Cremnis, a port in the Mæotis, amongst the royal Scythians, whence their new husbands carry them beyond the Tanais, into the country of the Sauromatæ.

We find different notices in Herodotus, respecting the rivers that watered the regions adjoining the seats of the Amazons. The Thermodon is mentioned by him as the river on whose banks the Amazons were stationed (Call. 27, Melp. 110) The Parthenius also is mentioned by him, (Euterp. 104) together with the former, as bordering on the Syrians of Cappadocia. The Halys is noticed, (in Clio, 7 and 72) as the line of boundary between the empire of Lydia, subject to Crœsus, and that of the Medes. It is described as flowing from the mountains of Armenia, passing through Cilicia, and dividing the Matienians, on the right or east, from the Phrygians on the left; then, stretching towards the north, it is described as separating the Syrians of Cappadocia from the Pathlagonians, which latter were situated to the left of the stream. It is to be observed, that Homer characterizes the Paphlagonians, in his catalogue, among the auxiliaries of the Trojans. Strabo speaks thus of the Thermodon: 'Having received many other streams, it runs through Themiscyra, formerly inhabited by the Amazons, and falls into the Euxine sea.'

1413. *Those plains.*] In the original it is, 'The plain of Dæas.' This plain was so called, from a hero of that name.

1419. *Acmonian shades.*] This was the name of a grove near the banks of Thermodon.

1423. *Themiscyra.*] This was the chief city of that region; and the residence of the Amazonian queen Hippolyta. Some writers abbreviate the penultima of this word; but Labbe, on the authority of our author, determines that it ought to be pronounced long.

1429. *Lycastian.*] So called from Lycastis, a region of Leuco-syria, possessed by the Amazons.

1430. *Chadesian.*] Some editions have Chalesian; but the present reading seems to be preferable. The name is derived from a district called Chadesæ.

1442. *A painful life, &c.*] In the original passage here, the poet has not unhappily admitted a spondee in the fifth place, that the verse, by its slow movement, might express the severe toils of this laborious race. The present description will recal to the reader that of Care, in Spenser, book iv. can. 5. st. 34.

> With hollow eyes and raw-bone cheeks forspent,
> As if he had in prison long been pent:
> Full black and griesly did his face appear,
> Besmear'd with smoke that nigh his eye-sight blent,
> With rugged beard and hoary shagged hair.

It is believed that the ancient Chalybes were the descendants of Tubal. Strabo is of opinion that they were the same whom Homer mentions by the name of Ἀλυβες. Virgil has *Chalybes nudi ferrum.*

1446. *Tibareni.*] These were a people of Scythia. Xenophon (in the fifth book of his Anabasis) gives us the most authentic account of the manners of this extraordinary tribe. He says, 'That they do in private those things which others do in public. Talk to themselves, laugh by themselves, dance by themselves, as if they were showing their skill before spectators. Savage and indecent as is the custom here alluded to by the poet, Strabo ascribes the same barbarism to the Irish. And Cæsar makes similar observations on the ancient British. Herodotus says, (Thal. 94) 'The Moschi, Macrones, Tibareni, Mosynæci, and Mardians, provided three hundred talents, and were the nineteenth satrapy.' Xenophon, in his way westward, passed successively through the territories of the Macrones, Mosynæcians, Chalybians, and Tibarenians, between the rivers Phasis and Thermodon; and the Moschi were said to be situated between the heads of the Phasis and the Cyrus. This satrapy extended along the south-east coast of the Euxine sea, and was confined on the inland or southern side by the lofty chain of Armenian mountains. On the east it was bounded by the heads of the Phasis and Cyrus; on the west, by the Thermodon. It was a narrow stripe or border of land, forming an intermediate level between the high country of Armenia and the Euxine sea; but contained some very hardy and warlike tribes, as the ten thousand experienced in their troublesome march from the borders of Colchis to Cotyora. It is every where intersected by small rivers, the neighbourhood of

the mountains to the sea preventing the waters from collecting into large streams.

1454. *Baths adapted.*] The use of baths, on the occasion here alluded to, seems to have been general among the ancient practitioners in midwifery. So Lesbia, in the Andrian of Terence, scene ii. act 3, prescribes for her patient:

Nunc, primum, fac istac ut lavet; post deinde
Quod jussi ei dare bibere, et quantum imperavi.

1477. *Woe to the sovereign.*] Pomponius Mela, book i. ca. 19, agrees with this account: *Reges suffragio deligunt, vinclisque et arctissimâ custodiâ tenent, atque ubi culpam pravè quid imperando meruere inediâ totius diei afficiunt.*

1482. *Aretias.*] This island had its name from a nymph, an attendant on Mars, who inhabited it. Timagetus speaks of the birds who were found on this spot, and were said to have wings of iron. They were called Stymphalides.—Gr. Scho.

1515. *Stymphalus.*] This was a city of Arcadia, contiguous to the lake of that name. It should seem, that the birds here described by the poet shot their feathers, which were sharp pointed, against their enemies; as the porcupine does, or is supposed to do, his quills. Apollodorus says the birds were partly killed, partly dispersed.

1516. *Ploides.*] This name of the birds of the lake Stymphalus, which is derived from a Greek verb corresponding in sense, was given to them by reason of their swimming about. Lucretius, book v. ver. 131, speaks of them:

——— *Uncisque timendæ*
Unguibus Arcadiæ volucres Stymphala colentes.

Hyginus, fab. 20: *Cum Argonautæ ad insulam Diam venissent, et aves ex pennis suis eos confice-rent pro sagittis; cum multitudini avium resistere non possent, ex Phinei monitu clypeos et hastas sum-serunt.*

1520. *Brazen cymbal.*] This cymbal, or Crota-lum, was made (the scholiast tells us) by Vulcan; the hero received it from Pollux. According to Apollonius it was made of brass; but, according to other accounts, it was made of a rod, or reed cut in two, the parts of which, when struck together, emitted a sound after the manner of castanets.

1563. *Why should Phineus.*] This interrogation proceeds from the poet, who is supposed to address the Muse.

1566. *Sons of Phryxus.*] They sailed, four in number, towards Orchomenus, from Colchos, to seek after the inheritance of their father; but were shipwrecked, in their passage, on the island of Aretias.

1608. *Argus thus, &c.*] The Argus here men-tioned, is one of the four brothers, the sons of Phryxus. Their mother, as will appear in the sequel, was Chalciope, the daughter of Æetes. Their names were, Argus, Phrontis, Melas, and Cytisorus. Acusilaus and Hesiod, in his work called Μεγαλαι ἠοαι, call this daughter of Æetes, Iophossa. Epimenides mentions also a fifth son, who was called Presbo.

1609. *Hear the suppliants, &c.*] This passage is imitated from the supplication of Ulysses, in the Odyssey ζ, ver. 149. It is observable, that the word ειλυμα occurs in both passages; a strong

mark this of imitation. Thus Virgil, Æn. i. ver. 731:

Jupiter, hospitibus nam te dare jura loquuntur.

1639. *The ram.*] Hermes is said to have bestowed the fleece of gold on the ram, because he was the god who presided over treasures.

1640. *Illustrious fugitive.*] Dionysius, in his Argonauts, says, that Creius (which in Greek signifies 'a ram') was the name of the tutor of Phryxus; that he, having perceived the machinations of Ino to destroy her step-children, advised Phryxus to save himself by flight: whence originated the story, that the children of Athamas were preserved by a ram, when their father pursued them to destroy them, by the suggestions of Ino. Herodotus relates, that Athamas had the following children by Aristo, his first wife; Schœneus, Erythrius, Leuco, Pæus, Phryxus, and Hellè. All which were banished through the treachery of Ino. He says, that Hellè died at Pactye, with which Hellanicus agrees. The children of Athamas and Ino were Learchus and Melicerta.—Gr. Scho.

1647. *To guardian Jove, &c.*] Phryxus, on his arrival at Colchos, by the suggestions of the ram himself (who was endowed with the powers of speech and vaticination, and was at once the prophet and the sacrifice) offered up his preserver to Jupiter Phyxius, or the preserver of fugitives, a name under which the god was worshipped among the Thessalians, in remembrance of the flight and escape of Deucalion from the Deluge.—Gr. Scho.

1652. *Unendow'd.*] On many occasions it was customary for the husband to purchase an alliance, by paying a dowry to the kindred of his wife. To this custom the present passage alludes. Phryxus was unable to pay any dowry, and Æetes bestowed his daughter on him without one; a proof of his uncommon merit.—See notes on the first book.

1665. *Gaz'd upon them.*] So Virgil, Æneid viii. ver. 152. and x. ver. 446.

1670. *In blood allied.*] Cretheus, by his wife Tyro, had two sons, Pelias and Æson, the father of Jason. Thus Jason was the grandson of Cretheus, as Argus and his brothers were grandsons of Athamas.—(See Hyginus, fable 12.) Athamas and Cretheus were brothers, being both sons of Æolus. Phryxus and Hellè were the children of Athamas, by Nephelè; or, as she is called by others, Aristo: on her death, Athamas married Ino, the daughter of Cadmus, who treated her step-children so cruelly that they fled. Juno, in revenge, struck Athamas with madness; so that, mistaking Ino for a lioness, and her children for lion's cubs, he took Learchus, one of them, and dashed him down against a rock; and forced Ino, with the other, to throw herself from a steep into the sea, where Neptune, at the instance of Venus, changed them into marine deities, by the names of Leucothoe and Melicerta.—See Ovid, Metam. l. iv. fable 11.

1686. *A shapeless symbol.*] This description is not unlike the accounts which we have of druidical monuments. Here are the *simulachra mœsta deorum.* The same gloomy superstition, the same

peculiar veneration of the god of battles, which prevailed among all the northern tribes, appear to have been established among the Amazons; who, according to the best accounts, seem also to have derived their origin from those tribes.

1695. *When Jason.*] This artful speech of Jason is marked by all the dexterity and presence of mind, which the poet attributes to his character. It is not only calculated to afford consolation to Argus in his distress, but is also intended to dispose him and his brothers to co-operate with Jason, in his future proceedings to gain possession of the golden fleece.

1720. *Sons of Æolus.*] The house of Æolus (as appears in the course of the preceding notes) had been peculiarly unfortunate.

1738. *Caucasian steeps.*] These are a vast chain of mountains, extending from Armenia to Colchos.

1740. *Enormous Typhon.*] Mr. Bryant, in his Mythology, takes notice of this passage; and, according to his custom, endeavours to extract mysteries from it. The Greek scholiast tells us, that Typhon, being struck with thunder on the Typhaonian rock, (one of the crags of Mount Caucasus) the ichor that flowed from his wounds produced the serpent which guarded the golden fleece. The Theogony of Pherecydes is quoted by the scholiast to show, that Typhon, being pursued, took refuge in Mount Caucasus; but the mountain being all in flames, he escaped from thence to Italy, where the island of Pithecusa, (called also Ischia, or Inarime) in the Tyrrhenian sea, was thrown over him. Not that he was

driven into the regions about Syria, which is the account given by our poet. Mr. Bryant will have it, according to his system, that in the hollow of the mountain there was an Ophite temple, where the deity was worshipped under the form of a serpent, and that hence the poet supposes the serpent which guarded the fleece to have been introduced in those parts.

1746. *Serbonian lake.*] Typhon, being struck and wounded by the thunderbolts of Jove, came in that plight to Syria; and thence to the regions about Pelusium in Egypt, still pursued by the vengeful deity. There he was fabled to have been sunk in an abyss, in the Serbonian lake, which extended from Pelusium (now Damietta) to Syria. Herodorus agrees with our poet in respect to Typhon. Speaking of Nysa, he says, 'There is a certain region called Nysa, a lofty ridge shaded with wood, at a distance from Phenicè, near the streams of Egypt, the mouths of the Nile.' Thus far the scholiast. The ancient theogony of the Egyptians is full of marvellous legends, concerning Osiris, Isis, Typhon, and Orus. The Serbonitic lake, near Mount Casius, situated between Palestine and Egypt, appears to have been a kind of inland Syrtis. Diodorus describes its borders as being formed of a very dangerous kind of quicksand: (lib. i. c. 3) and says (lib. xvi. c. 9) that Artaxerxes Mnemon lost part of his army there, in his march into Egypt, about 350 years B. C. M. Maillet (p. 103) supposes the Serbonian lake to be quite filled up. It is described by Herodotus in his third book. It was a lake 200 furlongs in length, and 1000 in com-

pass, between the ancient mountain Casius, and Damietta, a city of Egypt, on one of the most eastern mouths of the Nile. It was surrounded on all sides by hills of loose sand, which, carried into the water by high winds, so thickened the lake, as not to be distinguished from part of the continent, where whole armies have been swallowed up. Milton refers to this description, Paradise Lost, book i. ver. 592:

> A gulf profonnd, as that Serbonian bog
> Betwixt Damiata and Monnt Casius old,
> Where armies whole have sunk.

The Syrian Jenysus extends to lake Serbonis. From the vicinity of this, Mount Casius stretches to the sea. It is now called Mount Tenerè. On this mountain was a temple to Jupiter Casius. According to some accounts, Pompey was murdered at the foot of Mount Casius.

1764. *Shores of Philyra.*] This was an island, so called from Philyra, the daughter of Ocean, who lived in this region. Saturn had an amour with this nymph; and being afraid of being discovered by his wife, Ops or Rhea, while engaged with his mistress, he turned himself into a horse. The centaur Chiron was the fruit of this intercourse. Pherecydes, says the scholiast, agrees with the received accounts: but Suidas, adds he, in the first part of his Thessalics, makes Chiron the son of Ixion, and brother of Pirithous.—Gr. Scho.

1771. *Rhea.*] See the notes of Spanheim, on the Hymn of Callimachus to Jove, ver. 36.

1790. *Prometheus.*] A writer named Agretas

(who is quoted by the Greek scholiast) says, in the thirteenth book of his Scythics, (which was probably a history of Scythia) that Prometheus was the king of the region; and that the fable of his liver being devoured by an eagle, arose from the circumstance of the most fertile part of his territory being overflowed by a river called Aietus, a word which in Greek signifies also an eagle; and that Hercules, on his arrival in the country, dug a channel to receive the waters of the river, by which means he reclaimed the district; and was said, in consequence of his exertions, to have freed Prometheus from his bonds. Theophrastus says, that the fable of Prometheus having bestowed fire on men, arose from his being a man of great wisdom and knowledge, who first communicated to them the lights of philosophy. Herodorus gives a different account. He says, that Prometheus was a king of Scythia; and being unable to relieve the pressure of a famine, occasioned in his dominions by the inundations of the river Aietus, he was thrown into bonds by the Scythians; but Hercules arriving, turned the course of the river, and gave it a free passage to the sea. Hence he was said to have chased away the eagle, and restored his freedom to Prometheus. Pherecydes, in his second book, says, that the eagle which was sent to Prometheus, was produced from Typhon and Echidnè, the daughter of Phorcys; and, that the liver of Prometheus reproduced, by night, a quantity equal to what the eagle devoured by day.—(Gr. Scho.) Prometheus, who, according to the Greek mythology, is supposed to have been the son of

Iapetus, by Asia, the daughter of Ocean, is thought, from the similitude of names, to have been the same with Magog, the son of Japhet. He is said to have brought down fire from heaven, because he taught men to work in metals; and to have been chained to a rock, because he applied himself to the working of mines, with which the mountains in his neighbourhood abounded. A certain writer, called Duris, (quoted by the Greek scholiast) says, that the crime for which Prometheus was chained and punished on Mount Caucasus, was his presumption in daring to conceive a passion for Minerva: and that, on account of his punishment, the people, in the region of Caucasus, do not sacrifice to Jove or Minerva, and pay extraordinary honours to Hercules. All these hyperbolical accounts serve to show, that Prometheus was a person of extraordinary learning and wisdom; the obvious meaning of his having formed a passion for Minerva. The meaning of the eagle preying on him may be, that he consumed himself away, and destroyed his health, by his sublime studies, particularly of astronomy, the eagle being the only bird that can gaze on the sun. With respect to these fables, the classical reader will find much learning and interesting information, by recurring to the Greek scholiast on Hesiod, ver. 253, of his Theogony. The reader, who considers impartially this tremendous and truly sublime description of the sufferings of Prometheus, will see the injustice of the sentence, which would degrade Apollonius among the writers of tame insipid mediocrity.

1809. *Argus.*] The Argus here mentioned is not Argus the builder of the ship, but the son of Phryxus, who, by his local knowledge, was best able to pilot the vessel into the mouth of the river Phasis.

1810. *Colchis.*] For the boundaries of Colchis, see a preceding note at the beginning of those on the first book: and for part of it having been peopled by an Egyptian colony, see Herodotus, as quoted in the note of the present translator, book iv.

1815. *Caucasus*, says Herodotus, is the largest and perhaps the highest mountain in the world (Clio 104). It may be considered as a continuation of Mount Taurus. This mountain extended, according to Strabo, the whole length of the two seas, the Euxine and the Caspian, dividing, as if it were a wall, the land that lies between them. It is the highest mountain in the north part of Asia. It commenced above Colchis, and advanced to the Caspian sea. Herodotus says, that Mount Caucasus bounded the northern part of the Caspian sea. There were, according to this historian, an infinity of savage people who inhabited it, and lived on wild fruits. Herodotus, in another place, informs us, that Mount Caucasus was the boundary of the Persian authority, and that northward of it their name inspired no regard (Thalia 97). A multitude of rivers rise from Mount Caucasus, and precipitate themselves, some into the Caspian, others into the Euxine sea.

1816. *Æa.*] The capital of Colchis, at the time

of the Argonautic enterprise, was on the Phasis, about fifteen miles from the Euxine sea. It is called by Pliny, as well as Apollonius, a famous city. Some writers take this to be the same with Æopolis, mentioned by Ptolemy. It should seem that a whole extent of country, as well as the city, was termed Æa. Αια, among the Greeks, was a general name, signifying any land. Among the Egyptians and Colchians, their descendants, it was a proper name. It is to be observed, that all the countries, which lie on the north and north-east of the Euxine sea, the region of Colchis, and the country at the foot of Mount Caucasus, were of old esteemed to be Scythia, and these the Greeks considered as the bounds northward of the habitable world. This name of Æa, which belonged to a city of Colchis, was of Egyptian origin (a proof, among others, that the Colchians were descended from the Egyptians). It came from the obsolete word ἀια, *h. e.* γαια. These people used the term as a proper name Κατ' ἐξοχην, on account of the fertility of the soil, as if the region were peculiarly and in a more emphatic sense, land. From this Colchian or Egyptian appellation, Circe, who was of Colchian race, gave the name of Æa to her island, when she settled on the coast of Italy: and hence too Æetes, king of Colchos, was denominated: (though Strabo, book i. says, that was a usual name among the Colchians). Αιαιος also was used to signify a Colchian.

1825. *Local deities.*] It was customary with those who emigrated to distant countries, to offer sacrifices of propitiation to the indigenous deities

of the soil they visited. Thus, it is said, Alexander the Great, on his reaching the Troade, offered sacrifices at Ilium to the local deities.

1827. *Propitious.*] Safe or easy of approach. The word in the original is επηβολος, from επιβαλλω, 'to land upon or invade.' See Amerias in his Glossary.—Gr. Scho.

1829. *Ancæus then.*] Orpheus, ver. 757, agrees with our poet as to the directions given by Ancæus:

——— Φασιν καὶα καλλιρεεθρον
Αγκαιος ἡνωγε παραιφαμενος ἑπεεσσι
Λαιφεα τε στελλειν, &c. &c.

1829. *Cytæan.*] Synonymous to Colchian. This epithet is derived from Cyta, at the mouth of the river Cyaneus, the birth-place of Medea, thence by the poets called Cyteis.

1830. *Phasis.*] This river does not spring from the mountains of Armenia, near the sources of Euphrates, the Araxes, and the Tigris; as Strabo, Ptolemy, Pliny, Dionysius, and, after them, some modern travellers have asserted erroneously; but rises on Mount Caucasus, and flows, not from south to north, but from north to south, as appears from the map of Colchis, or Mingrelia, in Thevenot's collection, and Sir John Chardin's account of the country. This river forms, in its course, a small island, called also Phasis; whence pheasants, if Isidorus may be credited, were first brought into Europe, and called thence by the Greeks, Phasiani. The Argonautic expedition gave rise to a proverb, 'To sail to Phasis,' to denote a long and dangerous navigation. Pliny

says, that the pheasants were first brought over to Greece by the Argonauts.

1835. *The trees above.*] This passage seems to have furnished Virgil with the same sort of description, in the seventh Æneid, where he represents the Trojans as sailing up the Tiber, under the shade of overhanging trees, ver. 30.

END OF VOL. III.

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APOLLONIUS RHODIUS

By perils compass'd, for thine aid I bend,
Sole hope, in those dire conflicts, that impend.

Argonautics Book III. line 1403.

Drawn by Richd Cook. *Engraved by S. Noble.*

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THE

ARGONAUTICS

OF

APOLLONIUS RHODIUS

TRANSLATED;

WITH

NOTES AND OBSERVATIONS,

CRITICAL, HISTORICAL, AND EXPLANATORY,

BY

W. PRESTON, ESQ. M.R.I.A.

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NOTES AND OBSERVATIONS

ON

BOOK III.

LINE 1. *Erato.*] The poet being about to sing the loves of Medea and Jason, which had such a considerable influence on the success of the Argonautic expedition, with much propriety invokes Erato, the muse who was supposed to preside over amatory poetry. Virgil, in imitation of our author, invokes the same muse, when he comes to a part of his poem where a love-intrigue has a considerable share in the action: 'The wrath of Turnus for Lavinia disespoused.'—See book vii. ver. 37, of the Æneid—*Nunc age, qui reges Erato*, &c. The Muses are said to preside over the different departments of science and the fine arts. Clio is supposed to have invented history; Thalia (probably from θαλλω, *germino*) agriculture, and the knowledge of plants; Euterpe, the knowledge of mathematics; Terpsichore, the arts of educating youth; Erato, dancing; Polymnia, playing on the lyre; Melpomene, singing; Urania, astrology, and the knowledge of the heavenly bodies; Calliope, poetry. Two queries have been suggested, (says

the Greek scholiast) first, why the poet did not invoke the Muses, at the commencement of his poem; and, next, why he singles out Erato, and invokes her in preference to the other Muses. In answer to the first, he says, that it was natural for the poet, at the commencement of the work, to invoke Phebus, the leader and president of the Muses; and besides, it was highly proper to reserve his invocation of the Muses, who were held to preside (in addition to the provinces already enumerated) over nuptials, and other festive solemnities, until he came to speak of incidents of that nature. It is said, in some of the Orphic hymns, 'Ουδετι ληγονται μȣσων βροτοι, ἁι γαρ ἐασι Κοιρανοι, ἁισι μεμηλε χορος, θαλιαι τ' ερατειναι.— 'Mortals never cease to cultivate the Muses, for they are the leaders in the choral dance and delightsome festivities.' As to the second point, Erato, being the Muse who presided over the dance, was properly invoked by the poet, when he was about to celebrate the nuptials of Medea and Jason, to which dancing and other festivities were appropriate. Milton, with equal propriety, invokes Urania, to celebrate divine subjects:

> Descend from heaven, Urania! by that name
> If rightly thou art call'd, &c.

41. *My sire produced me.*] Jupiter. Apollodorus the Athenian has given us a legend of the birth of Pallas, which he seems to have borrowed from some very ancient poet. 'Jupiter, with some difficulty, enjoyed Metis, who changed herself into various forms to avoid his embraces. When she became pregnant, he swallowed her;

because, he said, she was fated to produce a son, after the girl who was first to be born of her, who was destined to become the ruler of Heaven. Thus Jupiter became pregnant. When the time of gestation was expired, Prometheus (or, as others say, Vulcan) striking his head with a hatchet, near the banks of the river Triton, Minerva sprung from it, clad in armour.'—(Apollod. lib. i. c. iii. ver. 1. edit. Heyne, p. 11.) This fable seems to intimate, by an allegory, that Jove being filled with innate wisdom, which is signified by his having swallowed Metis, or counsel, displayed his wisdom outwardly joined with power, which is meant by Pallas. Heyne supposes, that the fables respecting Jove and Thetis were afterwards borrowed from the ancient one respecting Metis.—(See note in Apollod. 39, 40). It is observed, by the scholiast on Apollon. ver. 1310, that it was first related by Stesichorus, that Pallas sprung armed from her father's head. If this be true, the Hymn to Minerva, commonly ascribed to Homer, must be more recent than Stesichorus, since it mentions this circumstance. It is observed by Heyne, *(ubi sup.)* that several different divinities were confounded together under the name of Minerva; as the tutelary goddess of Athens; and Pallas, a Lybian and Egyptian deity.

43. *Unskill'd I am, &c.*] There is a considerable degree of affectation and prudery in this speech of Minerva. She professes to doubt the influence and power of love; and boasts her exemption from his sway, in the perfect style and manner of an old maid.

55. *Erratic isle.*] The word, in the original, is

Plancta, on which a doubt may arise, whether the forge of Vulcan must be supposed to be placed in an island, called Plancta, or in an island that floated: as no island of the name of Plancta is mentioned by geographers, the latter meaning seems to be preferable. The forge of the god, according to ancient fable, was situated in one of the Lipari or Eolian islands—the names of which were Strongyle, Euonymus, Lipara, Hiera, Didyme, Ericodes, and Phenicodes. Homer says πλαγκτη ενι νησω; 'A floating isle, high rais'd by skill divine.'—See, in a note preceding, a quotation respecting floating islands.

65. *When her guests.*] Apollonius has evidently taken the hint of this visit of the goddesses to Venus, from the application of Juno to that goddess in Homer. Virgil has availed himself of the assistance both of Homer and Apollonius, in the part which he assigns to Venus and her son, in the plot and machinery of the poem. A more particular imitation of our poet will appear in different passages of Virgil.—See the passages in the first Æneid, where Juno influences Æolus, and where Venus instigates her son Cupid to inspire Dido with a passion for Æneas. Virgil seems to have had this conversation, between Juno and Minerva on the one part, and Venus on the other, particularly in his recollection, when, in the fourth book, he introduced a conversation between Juno and Venus. The passage in the text of Apollonius, which shows the goddess as entering and finding Venus employed in combing her locks, is imitated by Claudian; who says, speaking of Venus:

Cesariem tum forte Venus subnixa corusco
Fingebat solio, dextrâ levâque sorores
Stabant Idaliæ, &c.

87. *Ev'n should he try.*] Juno endeavours to give the strongest proof of her attachment to Jason, by saying that she would befriend him even in an attempt to loose Ixion, who had most particularly offended and insulted her, and was doomed to punishment for a gross outrage against her.—(See Hyginus, fab. 62.) Ixion was father to Pirithous.

89. *Pelias.*] Juno, as has been already mentioned, had particular reason for being displeased with Pelias, who had neglected her worship: Ἡρης πελασγιδος' ουκ ἀλεγιζεν. And the deities, according to ancient mythology, never forgave such slights.

98. *In shape deform'd and old.*] It was the opinion of the ancients, that the gods used often, for the purpose of proving the piety of men, to assume the mortal shape. Thus Homer, Odyss. xvii. ver. 485; and see Ovid, Met. lib. i. ver. 212. See, too, the fable of Baucis and Philemon.

100. *I met the youth.*] Orpheus, speaking of Juno, says:

Ἐξοχα γαρ μεροπων ἠγαζετο και φιλεεσκε
Δεινοβιην ἡρωα περικλυτον Αισονος υια.

119. *Thy son.*] There are different genealogies of love. Apollonius makes him the son of Venus; Sappho styles him the son of Earth and Heaven; Simonides the son of Mars and Venus: Σκετλιε παι δολομηδες Ἀφροδιτας, τον Αρει δολομηχανω

τεκεν. 'Cruel and deceitful son of Venus, whom she bore to treacherous Mars.' Ibycus and Hesiod make love the offspring of Chaos. In the Theogony it is said; 'Chronus or Saturn produced love, and all the winds.'

136. *Menaces returns.*] This passage puts one in mind of the fable, which is the groundwork of the Adone of Marino. Venus chastises her son Cupid with a rod of roses; and he, in revenge, pierces his mother's bosom with an arrow, and makes her fall in love with Adonis.

'Con flagello di rose insieme attorte,
C' havea grappi de spine cha il percosse,
E de bei membri onde si dolce sorte
Fe le vivaci porpore piu rosse
Tremaro i poli e la stellata corte
A quel fiero vagir tutta si mosse
Mosse si il ciel che piu d'amor infante
Teme il furor, che di Tifeo gigante.

Adone di Marino.

156. *Power of love.* The circumstances related by Apollonius, of Cupid and Ganymede playing at dice, and Venus bribing Cupid with a couple of golden balls, though they might shine in an epigram, or an Anacreontic ode, are too light and trivial to be admitted into an epic poem. Prior, who has made a most pleasing use of ancient mythology, alludes to this fable in his poem of Cupid and Ganymede. It must be allowed, however, that there is uncommon prettiness, grace, and ingenuity, in the fiction of Apollonius; it is like the gay and sportive paintings of Albano, which are full of little naked laughing loves.

158. *The little.*] There is an ambiguity in the

phrase in the original, Απανευθε Διος. It may either mean, remote or apart from Jove, in a flowery inclosure,' or (others being understood) it will mean, that 'she found him, apart from the crowd, in a flowery inclosure of Jupiter, peculiarly sacred to that deity.'—Gr. Scho.

159. *Ganymede.*] Homer says, that Ganymede was carried off, not by Jupiter alone, but by all the gods; and he ascribes this act, not to any improper attachment, but merely to their wish to employ him as cup-bearer to the gods.

Τον μεν ἀνηρειψαντο θεοι Δι οινοχοευειν.

161. *Struck with his beauty.*] This was a Cretan fable; and, as such, Plato takes notice of it in his first book on Laws; and says, therefore, Παντες αυτον καταγορευομεν. We all explode and reprobate it, for falsity and impudence, according to the saying of the poet, Κρητες αιει ψευσται.—'The Cretans always liars.'—Yet, the scholiast on the fourth book of the Iliad explains this fable in an allegorical sense.—Hælzlinus.

164. *Wanton.*] Or madding, Μαργος Ἐρως, by metonymy, because he renders wanton. Thus we have frantic Bacchus, and Homer has 'pale fear.'—Gr. Scho.

181. *Appropriate task.*] Thus, Ovid, Remed. Am.

Et puer es, nec te quicquam nisi ludere oportet,
Lude, decent annos mollia regna tuos.

184. *Beauteous toy.*] The poet has made the toy or *bijou*, which Venus offers to her son, a plaything truly worthy of a divinity, and fit to have amused the sovereign of the gods in his infancy.

It seems to have been a miniature of an armillary sphere. It was composed of a number of concentric circles.

185. *Idæan cave.*] It is doubtful whether this cave was in Crete or in Mount Ida, near Troy; both the Cretans and Trojans claiming the honour of giving birth and nurture to Jove in his infancy, as Demetrius Scepsius asserts.—(Gr. Scho.) The claims of the Phrygians, however, seem to be best founded; as they were the most ancient. The volumes of Greece and Rome abound with records of the Phrygians. Arrian tells us, that they were the oldest of mankind. Their religious madness, in the worship of Cybele, renders them very remarkable in classic story. They were also remarkable for effeminacy. We have their character beautifully drawn by Virgil, in the contrast which he gives in the ninth Æneid, between them and the ancient Tuscans; ver. 614, *et. seq.*

186. *Adrastè.*] Adrastè or Adrastea, together with Ida, was the nurse of Jove when an infant in Crete. They fed him with milk of Amalthea. Callimachus, Hymn to Jove, ver. 47, says, Σε δε κοιμισεν Αδρηστεια Λικνω ενι χρυσεω.—'Adrastia lulled thee to rest in a golden cradle.' This plaything was worthy of an infant Jupiter.

201. *The gather'd playthings, &c.*] All this, and what follows, is wonderfully pretty and ingenious, though not altogether in the taste and style of the higher poetry. The puerile manners of Cupid are well marked and justly preserved: his eagerness to gain possession of the toy, and the unwillingness of Venus to give it until he had actually earned it, (as well knowing the malignity and

duplicity of him she had to deal with) are admirably characteristic, and finely described.

222. *From the abode of Jove.*] In this and the following verses, the poet imitates a passage of Ibycus, in his ode to Gorgias, in which he speaks of the rape of Ganymede, and gives a description of Tithonus being carried off by Aurora.—Gr. Scho.

224. *A sloping path.*] It is not improbable that Milton, from this sloping path, took his idea of the sloping sunbeam bearing the angel downward in his passage to earth: 'which (as the poet says) bore him slope downwards.' The passages of Milton are, Paradise Lost, book iv. l. 555; and again, 589.

228. *The blushing sun.*] Some copies read ερευγεῖαι, as if the poet meant to place there the fountains of light, as Pindar, in his first Pythic ode, has πηγαι ερευγονται, 'The springs burst out.' Stephens reads ερευθεται; and the passage will signify 'the sun reddens with his first rays.'

240. *Jason thus.*] The following speech is highly in character, and marks the prudent and cautious character of Jason.

264. *And murderous rites.*] The means by which Ino endeavoured to destroy her step-children, the offspring of Athamas by Nephele, were as follows: She contrived, by some means, to burn up the harvest, and there being a great scarcity in the district in consequence, Athamas sent to consult the Pythian oracle. The priests, being corrupted by Ino, replied, that he must sacrifice his son Phryxus. Virgil seems to have formed, on this legend, some of the circumstances of his story of

Sinon, in the second Æneid: *Adytis hæc tristia dicta reportat, sanguine placastis, &c.*—Gr. Scho. and Hællinuc.

276. *From Circe fam'd*, &c.] The Circean plain was a large open space of ground near the city of Æa. It took its name from Circe; who, according to some accounts, was the sister of Æetes, being the daughter of the sun; according to others, the daughter of Æetes and Hecate, and sister of Medea. This Hecate was the daughter of Perses. Dionysius the Milesian concurs in the latter account; and adds, that two sons were born to Apollo, or the sun, in those regions: the name of the one, Perses; of the other, Æetes. Æetes reigned over the Colchians and the Mæotis; Perses, over the Tauric Chersonesus. This prince married a certain woman of the country, and by her had a daughter named Hecatè. Hecatè is said to have shown an uncommon predilection for masculine sports, to have been very much addicted to hunting, and to have discovered the properties and uses of poisonous and deadly roots and herbs. Of this knowledge she availed herself, in poisoning her own father; a parent fit to produce Circe and Medea. Circe, the elder daughter, is fabled to have even surpassed her mother Hecate, nor was Medea inferior to her. Hesiod makes Circe the daughter of the sun, in the verses where he says, 'Circe, the daughter of the heavenly sun, bore in love to the much-enduring Ulysses, Agrius and Latinus, blameless and puissant.'—Gr. Scho.

284. *Crude hides.*] This is a remarkable passage, respecting the funeral rites of the ancient Colchians; the reader will find it quoted, in a very

curious article, in the Monthly Magazine for July, 1802, p. 540.; a translation of the *proces verbal* of the disinterment of the kings and queens of France at St. Denis. 'On the nineteenth was opened the tomb, which contained the body of Lewis VIII. father of St. Lewis, who died in November, 1226. The body had been wrapped in a mantle of gold tissue, and in this dress had been buried, sewed up in very thick leather, which still retained all its elasticity.' At St. Germain des Pres, a body was discovered, which had been buried in a similar manner. But a remarkable difference must be observed between the practice of the ancient Colchians and the Parisian accounts; the Colchians suspended the dead bodies in the air, whereas, by the Parisian account, they were interred.

290. *Various customs.*] These extraordinary rites of the Colchians are mentioned by Ælian in his fourth book; the earth and air are said to be the principal objects of their worship.

291. *Juno shrouds.*] This is imitated from the fourth book of the Odyssey, where Pallas spreads a veil of thick air around Ulysses: Και τοι Οδυσσευς ωρτο, &c.

> Propitious Pallas, to secure her care,
> Around him threw a veil of thicken'd air.'

Virgil avails himself of these passages, and makes Venus afford a similar protection to Æneas, on his way to Carthage.

> *At Venus obscuro gradientes aëre sepsit,*
> *Et multo nebulæ circum dea fudit amictu.*

There is a peculiar propriety in the appropriation

of this fiction by Apollonius. Juno being made frequently to signify the air in ancient mythology, she is more aptly and philosophically employed in producing a cloud and mist than either Minerva or Venus. Besides, Jason, who was on a perilous enterprise, and exposed to the rage of a jealous and ferocious people, had more need of this protection than either Ulysses or Eneas.

305. *Four springs.*] Compare with this passage ver. 68, and the following of the Odyssey, lib. v. The description of the grotto of Calypso:

> Four limpid fountains from the clefts distil,
> And every fountain is a separate rill.'—*Pope.*

309. *Pleiades.*] The Greek scholiast here blames Apollonius for want of precision, inasmuch as there are two risings and two settings of the Pleiades, as of all the fixed stars; the true rising and setting, and the heliacal rising and setting: the latter of which is more strictly the emersion out of, or immersion into, the sun's rays. And the objection of the scholiast is, that the poet has not specified to us which of them had the effect he mentions on the springs. But, as Hælzlinus truly observes, if we were to analize all poetical descriptions thus scrupulously, scarcely any of the ancient writers would be free from blame. The strictly minute and technical description would betray too much exactness, and take off from the dignity and poetical spirit of the passage. It would, in fact, savour more of the historian, or the naturalist, than of the poet. Indeed few modern poets could bear this sort of hypercritical observation. The Pleiades, from whom the stars in question take

their name, are said to have been the daughters of Atlas, and Plione, who was the daughter of Ocean. They are said, by some, to have taken their name from their mother; but the better opinion is, that it comes from a word which denotes fullness or pleonasm; because the appearance of the Pleiades, taken together, in their different vicissitudes, indicate the fulness of the year, as composed of summer and winter. They are always said to avoid Orion, and pursue a course contrary to his. The reason is given thus:—it is said in ancient fables, that Orion having met Plione, with her daughters, in Beotia, fell in love with the mother. Their flight from his violence was incessant; until, at last, they were changed into stars, which still continue to fly from Orion.—(Gr. Scho.) The Pleiades were called, in Latin, *Virgiliæ;* from the vernal season when they rise. They rise about the vernal equinox, and set in autumn. Some derive the name of Pleiades from πλεω, 'to sail;' because these stars were observed, with peculiar anxiety, by those who were about to sail on voyages; as the heliacal rising of the Pleiades was commonly attended by storms. These Pleiades are small stars, in the neck of Taurus. There were originally seven of them, as appears from various ancient writers; but one of them must have disappeared in the course of time, since at present only six of them are observable. The largest of these stars is of the third magnitude, and is called *Lucida Pleiadum.* The evening rising of the Pleiades—the rising is the appearance of a star, after having been concealed by the sun; and the

evening rising is, when it appears in the evening after the setting of the sun.

The names of the Pleiades, according to ancient mythology, were Maia, Electra, Taygeté, Asterope, Merope, Halcyone, and Cetano. They were called Atlantides, from their father Atlas. They were carried off, it is said, into captivity, by Busiris, king of Egypt. Hercules, having conquered this prince, restored them to their father. It was after this that they were persecuted by Orion.

316. *Brazen hoofs.*] Pherecydes agrees with Apollonius, in saying that these bulls had hoofs of brass, and breathed fire.—Gr. Scho.

317. *Plough.*] In the original Αὐτογυον.—There were, among the ancients, two kinds of ploughs, Αὐτογυον, which was all of one piece; and Πηκλον, which had the sock or tail, the part into which the coulter or ploughshare was inserted, fitted to the pole; that part of the plough which, with the yoke, went on the necks of the cattle. The cutting part of the plough was called ὑνις, from ὗς, a swine, because it turned up the soil, like the swine's snout; and, perhaps, resembled it in form. The ploughtail, in which the share was inserted, was called ἔλυμα. The piece of wood, which stretched from the plough-tail to the oxen, was called γυης. The part which the ploughman held, and on which he leaned, and turned the plough, was called ἰσοβοευς. The part of the yoke which was put on the necks of the oxen was called ζευγλαι, or μισσαβα. Such was the composition of the πηκλον. The ἀυτογυον, as has been already observed, had the pole and ploughtail all in one piece.—(Gr. Scho.) The reader will find

an ample description of a plough, in the Works and Days of Hesiod, ver. 427.—And see the Georgics of Virgil, lib. i. ver. 169 and 199: and the learned notes and disquisitions of Professor Heyne on the passage; where the structure and component parts of the ancient plough are critically and minutely considered, and various writers are enumerated who throw a light on this subject.

320. *Phlegræan.*] Phlegra was an extensive plain near the city of Pallene, in the Chersonese of Thrace; or, according to others, in Thessaly; where the battle between the gods and the giants is said to have been fought.—(See Gr. Scho.) The same region seems to have been called, at different times, both Phlegra and Pallene; the region of Pallene bore evident marks of the ruin occasioned by the intestine commotions of earthquakes and subterranean fires. Hence this place was made the scene of the battles between the gods and giants. The name of Phlegra was in after-times transferred to other places which exhibited the ravage of intestine fires; thus there were Phlegræan plains near Cumæ in Italy, a country subject at all times to shocks of earthquakes; where some also lay the scene of these famous battles of the giants.—See Strabo, book v. in different passages. Others place the Phlegræan plains, and the combats of the giants, at Tartessus, in the extreme western part of Europe.—See Heyne, not. in Apollod. p. 70.

330. *Asterodea.*] The author of the Naupactica calls her Eurylyte. Dionysius the Milesian says, that Hecatê, (as has been already mentioned) was the mother of Medea and Circe. Sophocles assigns

them, as their parent, Neera, one of the Nereids. Hesiod says, 'Æetes, son of the resplendent god who enlightens mortals by the will of the gods, wedded the beautiful Idyia.' Epimenides says, that Æetes was a Corinthian by descent, and that his mother was Ephyrè. Diophanes, in his History of Pontus, book i. says, that Antiope was the mother of Æetes; and that Absyrtus was own brother to Medea, and the eldest child of Æetes, by Asterodea, the daughter of Oceanus and Tethys.

367. *Orchomenus, &c.*] Hellanicus agrees with our poet, in the circumstance of Athamas having lived at Orchomenus.—See Gr. Scho.

376. *Billets sere.*] Milton, 'Ivy never sere.' Shakspeare, 'The sere, the yellow leaf.'

382. *The Breeze by rustics.*] Virgil describes this insect, Georgic. iii. ver. 147. His translator uses the word 'breeze.' It is also employed by Merrick; version of Tryphiodorus.

385. *Shaft untried.*] This passage is imitated from the fourth Iliad, where Pandarus is represented as shooting an arrow, which had never been discharged before, at Menalcas.—See ver. 117.

404. *Smother'd brand.*] Apollonius seems here to have had in his recollection a passage of Homer, Odyss. v. 488. Virgil has obviously imitated our poet; in Æneid viii. ver. 408.

411. *Pernicious love.*] So Virgil, Æneid iv. ver. 67.

430. *Sister Circé.*] Our poet, following Hesiod, says that Phebus conveyed his daughter Circe, in his chariot, to an island which lay on the Tuscan coast; where she settled in Italy, which took the name of Hesperia, from its western situation, in

respect of Greece and Asia. The promontory of Circeum, now Circeii, took its name from Circe. See, with respect to this subject, a subsequent note.

436. *Speech of Æetes.*] The haughty, ferocious, inhospitable, and suspicious character of the Colchian king, is well preserved in this passage. He does not seem to be inwardly well pleased, even with the return of his grandsons. He deigns to address them alone; and examines them very strictly respecting their companions. And Lydgate makes Æetes give a much more courteous reception to Jason.—(See Warton, Hist. Poet. ii. p. 89.) When Jason arrives at Colchos, he is entertained by king Æetes in a Gothic castle. Amadis or Lancelot were never conducted to their fairy-chambers with more ceremony or solemnity. He is led through many a hall and many a tower, by many a stair, to a sumptuous apartment, whose walls, richly painted with the histories of ancient heroes, glittered with gold and azure.

> 'Through many a halle, and many a riche towre,
> By many a tourne, and many divers waye,
> By many a gree ymade of marble gray,
> And in his chambré, englosed bright and cleare,
> That shone full shene with gold and with asure,
> Of many image that ther was in picture.'

See Lydgate's Troy Book, a translation from Colonna's prose history. In Mr. Ellis's Specimens of early English Poetry, more lines are quoted, descriptive of the ceremonial used by the Colchian monarch, after Jason's first audience.

But first of all, this mighty man Jason,
Assigned was by the kinge anon
For to sitte at his owne borde;
And Hercules, that was so great a lord,
Was sette also faste by his side.'

437. *Before his brothers, &c.*] Argus was in haste to speak before his brothers, from an apprehension that they might be frank and unguarded, and make some answer that should disclose too much, and compromise the safety of Jason and his companions, together with their ship. Orpheus, in his Argonautics, (see ver. 775) differs somewhat from Apollonius in his account of the meeting of the Minyæ and the Colchian king. He represents him as terrified by inauspicious dreams, calling his children round him, and, having ascended his chariot, hasting to the banks of the Phasis, with his daughters, to meet the Argonauts:

——— Σκηπτρον δ' εν χερσιν ενωμα
Αςεροπαις ικελον' Δοιω δ' ἑκατερθεν ἐησον
Θυγατερες.———

477. *Far have they wandered.*] Virgil has imitated this passage, Æneid i. ver. 2.

511. *My table.*] The rites of hospitality and the table were held sacred among the ancients, in the heroic ages particularly. And this spirit of hospitality prevails, at this day, all through the east. Insomuch that among the wandering Arabs, who subsist by robbery and violence, if a person can contrive to eat and drink with them, he is thenceforward respected as a guest, and exempted from all danger of outrage.

516. *Lies—blasphemies.*] Because Argus had said that Telamon was descended from Jove, and that all the followers of Jason could trace their pedigree to some divine origin. Telamon, in consequence, shows peculiar resentment.

526. *No hostile purpose.*] Virgil has imitated this passage. Æneid i. ver. 527.

568. *Thy king.*] Æetes lays an emphasis on the words 'thy king,' to taunt and insult Jason, as being his inferior. He reminds him, that he is a vassal and a dependent, acting, not from himself or for his own benefit, but in subjection to the commands of another.

570. *Silent the hero.*] The picture of the feelings and conduct of Jason is natural and beautiful; and highly characteristic of the prudence and good sense which the poet uniformly ascribes to his hero. Jason sees all the difficulties of his situation. His mind is not free from fear; but, by an effort of resolution and prudence, he conquers or conceals his emotion. His answer is discreet and short. An inferior poet would have thought this a fine opportunity of shining; and might have put into the mouth of Jason a speech full of rant and bravado, and made him accept the proffered trial without any hesitation. But would this have been equally true to nature?

594. *Æetes thus.*] The ferocity and pride of the Colchian king are finely represented here, and are happily contrasted with the steady mildness of Jason.

603. *Held her veil.*] The description of Medea holding her veil aside, and taking a sidelong and

stealthy glance at the graceful stranger, is very natural, and beautifully described.

606. *Guest pursued.*] Valerius Flaccus has imitated this passage, and nearly equalled the elegance of his original.—Lib. vii.

Respexitque fores, et adhuc invenit euntem;
Visus, et heu, miseræ, tunc pulchrior hospes amanti
Discedens: tales humeros ea terga reliquit.

607. *Dream.*] With eager, yet unavailing and painful endeavour—

——— *Nequicquam avidos extendere cursus*
Velle videmur, et in mediis conatibus ægri
Succidimus.—Lucretius.

614. *Absent Jason.*] Virgil has followed this passage of our author closely, in the fourth book of the Æneid, ver. 3.

The following picture of Medea's growing passion is not inelegant:

'For as she sat at meat, though in that tide,
Her father next, and Jason by her side,
All suddenly her fresh and rosen hue
Full oftetime gan changen and renew,
An hundred sithes in a little space.
For now the bloode from her goodly face
Unto her heart unwarely gan avale;
And therewithal she waxeth dead and pale:
And eft anon (who thereto gan take heed)
Her hue returneth into goodly red.'

It is given by Lydgate, in his Troy Book, and quoted by Ellis, in his Specimens of early English Poetry, vol. i.

636. *Why should.*] Valerius Flaccus has imitated this passage, book vii. ver. 731:

Quid me autem sic ille movet, superetne labores
An cadat.——

This whole speech of Medea is highly affecting and beautiful.

639. *Daughter of Perses.*] Hecate. Her mother was Asteria.—Apoll. Some make her the daughter of Jove. In the Orphic Hymns, her genealogy is deduced from Ceres:—'Then Ceres bore Hecatè the divine.' Bacchylides makes her the daughter of Night:

Ἑκάλα δαδοφόρῳ νυκὶ μεγαλοκόλπῳ θυγατερ.

'Hecatè, daughter of the torch-bearing and vast bosom'd Night!' Musæus makes her the daughter of Asteria and Jove: Pherecydes makes her the daughter of Aristeus, the son of Pæon. Some books call the father of Hecatè, Perses; others, Perseus.

655. *Hast thou not heard, &c.*] The poet has not given us this conversation, in which Argus is supposed to have had in view, and represented to Jason, the magical acquirements of Medea.

693. *Peleus at length.*] The poet seems to have had in view that part of the seventh Iliad, ver. 161 and 199, where Hector challenges some Grecian champion to single combat. The host is at first dismayed; but, at the reproach of Nestor, a number of heroes afterwards arise, and offer themselves:

Ὡς νεικεσσ' ὁ γερων ὁιὸ' επεια παντες ἀνεσαν.—
Ὠρτο πολυ πρωτος μεν ἀναξ ανδρων Αγαμεμνων.

723. *From every drug.*] Virgil's description of the magical powers of the Massylian priestess,

(Æneid iv. ver. 487.) is manifestly borrowed from the passage in the text.

757. *Idas alone.*] Here again the poet shows his attention to the preservation of character, and his skill in discriminating its shades from each other. Peleus and Idas are both brave; but their bravery has different features. There is a gallantry and generosity about Peleus, while Idas is ferocious, envious, and contemptuous. The behaviour of many of the Minyæ, who are represented as secretly approving the speech of Idas, is very natural. The populace are usually disposed to applaud violent counsels.

768. *Deep resentment.*] It appears that Jason was moved with an extraordinary degree of shame and indignation, at the scornful and insulting manner in which Idas spoke.

798. *Son of Maia.*] Virgil has imitated this passage in the first Æneid, ver. 303. The son of Maia is dispatched by Jupiter to render Dido favourable to the Trojans.

—— Regina quietum
Accipit in Teucros animum, mentemque benignam.

821. *Sole cause of fear.*] The confidence of Æetes, that no danger could possibly arise to him from his daughters, the very source of his danger, is uncommonly artful and happy, and truly in the spirit of tragedy. The passage before us reminds us of that in Shakspeare, where he says, after having experienced the unkindness of Gonerill: 'Yet have I left a daughter—I can be happy—I can stay with Regan—I and my hundred knights.'

843. *Visions.*] The dream of Medea is beautifully imagined, and highly natural. It is made up of circumstances, which might be supposed to have occurred to the mind of Medea while she was waking: at the same time, it is well calculated for disposing her to pursue the conduct which, in fact, she afterwards adopts. The dream of Eve, in Paradise Lost, has the same apposite felicity.

873. *But why.*] The solicitude of Medea, to impose on herself, and blind her eyes, even to her own motives and feelings, by ascribing to sisterly affection what she does, under the influence of her passion for Jason, is very natural; and shows that Apollonius had a profound knowledge of the human heart. It is also very ingenious, and well imagined in the poet, to make the love of Chalciope for her children subservient to the plot of the fable. She is thus induced to meet the wishes of her sister half way. And this concurrence of Chalciope, in the secret views of Medea, and even anticipation of her unsettled designs, emboldens the latter to give way to her passion without control; and to reveal to Jason the secret of her heart, at which she herself at first started with abhorrence.

889. *Trembling steps.*] Orpheus, in his Argonautics, gives a very different account of the feelings and behaviour of Medea; and, certainly, by much a less natural and interesting one. Orpheus, indeed, represents the Colchian princess as a bold and forward wanton, without any sense of decorum. (See Orph. Argon. ver. 874.) He exhibits her there as possessed with amorous fury;

going unsolicited and boldly to the ship, and offering herself to the wishes of Jason; as disregarding alike the anger of her father, and the ties of shame; as throwing herself on the neck of Jason, and kissing his face and bosom:

> Ὀυτιν' οπιζομενη πατρος χολον 'ȣκ ἀλεγȣσα
> Ἡδ' ως ἀμφιπλακεισα περιπτυξασα τε μορφας
> Στερνα τε μαιμωωσα κυσεν χαριεν τε προσωπον, &c.

How much has the poet improved on this, by introducing the conflicts of Medea with her fatal passion! How much more beautiful and interesting, and, at the same time, more consonant to the decorum of the female character, and to the dignity of a princess, as well as more agreeable to probability, is the conduct of the enamoured virgin, as delineated by Apollonius!

935. *That I and mine might flee.*] This speech of Chalciope is very artfully introduced, to encourage Medea in her passion. The idea of flying away to some distant region, where she might never more expect to see her father's roof, or hear the name of Colchos, is calculated to render Medea more communicative, and serves to prepare the way, and dispose her to the thoughts of flying with the Argonauts. The share which Apollonius here ascribes to Chalciope, in leading her sister to disregard the voice of prudence, and concur in the wishes of Jason, seems to have suggested to Virgil the part which he ascribes to Anna, the sister of Dido, in making her the chief instrument by which the queen is brought to abandon herself blindly to her fatal passion.

947. *The answer of Medea.*] There is much ar-

tifice and ingenuity shown by the poet in the speeches of the two sisters; each doubtful of the other, and not fully acquainted with her secret feelings and disposition. Thus there is a sort of trial of skill between them: the one, actuated by maternal tenderness and anxiety for the safety of her children; the other, by love. The superior artifice of Medea, however, prevails; and she has the address to make the proposal, for their assisting Jason, come from Chalciope; and to make her sister offer what she feared to demand.

974. *To vex thy rest.*] Virgil has imitated these lines in the fourth Æneid, ver. 385:

Et cum frigida mors animâ seduxerit artus,
Omnibus umbra locis adero, dabis improbe pœnas.

The ancients had the same popular superstition which yet prevails so generally, that the spirits of departed persons return to earth, to haunt and plague those who injure and oppress them. Such, according to Horace, was the power of the Manes. Apuleius, in his book on the god of Socrates, explains at large the power of the soul, in its state of separation from the body.

989. *Earth.*] Here the word is taken to signify 'earth,' as a divinity.

1014. *Thy sons.*] How beautiful and natural are the sentiments and conduct of Medea! With what art and delicacy does she endeavour to impose on her sister and herself, and to set down the part which she acts to the account of natural affection! This is a delineation worthy of Shakspeare.

1016. *Daughter.*] Chalciope being so much older than Medea, that she had assisted in her education; the latter naturally says, that she considers her in the light of sister and parent at once.

1033. *Now Night.*] Compare with this, Virgil's famous description of night, in the fourth book of the Æneid, ver. 522. It is not easy to decide between them. The description of Virgil is in a higher tone, more grand and majestic; that of our poet is more amiable, more tender, and affecting. The circumstance of the fond mother even ceasing to mourn her lost children, is very sweet and natural. In fine, Virgil has imitated Apollonius so happily as to leave it doubtful whether most praise is due to the original or the copy. There is a very beautiful description of night in Theocritus, Idyll. ii. ver. 38. Milton also has a similar description in Paradise Lost;

> Silence accompanied, for bird and beast, &c.

The sweetness and softness of the foregoing line are observable.

1054. *Trembling lymph.*] Virgil was struck with the beauty of this simile, and has imitated it; Æn. viii. ver. 22.

But the similies are employed for very different purposes. Apollonius means only to illustrate the quick palpitation of Medea's heart, within her bosom: Virgil proceeds further, and applies the comparison to illustrate the movements of the mind; to show the uncertainty and quickness of thoughts glancing from one subject to another.

1086. *For Greece.*] Literally the Achæan land.

1112. *Pendulous.*] Hanging seems to have been the favourite death with the female suicides of antiquity. Jocasta dies in that manner in Sophocles: so does the wife of Cizycus, in the first book of our poet. It was natural, however, that the alternative of taking poison should occur to Medea, who was so skilful in the preparation and power of noxious drugs.

1127. *She ceas'd.*] The uncertainty and conflicts in the mind of Medea are admirably described. How natural too is it, that, at the very moment when she is about to destroy herself, all the terrors of death, and all the charms of existence, should rush upon her mind!

1158. *To mark the' approach.*] So Virgil, Æn. iv. ver. 586.

1178. *Vanish'd every care.*] Either from feminine vanity, because she was delighted to see herself look so well in her fine clothes, or because the thoughts of love, and the prospect of an interview with Jason, banished all other considerations from her mind.

1180. *Evils of the future.*] When she should be despised and rejected by the ingratitude of Jason. Poets are fond of these prophetic anticipations.

1189. *Prometheus' name.*] *Herba Promethea.*—It was supposed to spring from the blood of Prometheus, which flowed to the ground as the vulture preyed upon his liver. This plant was supposed to possess many extraordinary properties, and was much used in magical rites and incantations. Its juice was black, its flower something like that of the crocus, and of the same colour; and by

the description given of the root, which was forked, it much resembled the circa or mandragora. In an allegorical sense, this herb may signify reason, which subdues the fiery emotions of the soul. A similar sense may be ascribed to the Moly of Homer; the golden bough of Virgil; the Κρηδεμνον, or fillet of Ulysses; the Porphyris of Agamemnon; Valerius Flaccus (book vii. ver. 355) has introduced Medea as employing this herb in incantations. Propertius talks of a potent herb, which he calls Promethean, the effect of which was to produce antipathy and hatred.

> *Invidiæ sumus: num me deus obruit? an quæ*
> *Secta Prometheis dividit herba jugis.*

The mention of these opinions of the ancients, respecting the power of herbs, in charms and incantations, shows that they are not unlike the popular opinions which prevail very generally at this day. The reader can hardly avoid recollecting, on this occasion, the beautiful fiction in the Midsummer's Night Dream of Shakspeare, respecting the use of the two flowers; one of which had the power of producing love, the other hatred.

1193. *Persephone.*] It is, in the original, 'Sole begotten' Daira, *quasi* Daiera, from the Greek verb δαιειν, 'to burn,' from the light of torches, which were used in the solemn rites of Hecatè. 'To whom the secret flames of midnight torches burns, mysterious dame.'

1201. *Caucasian.*] Caucasus is called, by Propertius, the Promethean mountain, because Prometheus was there chained: and the magic herbs,

for which it was famous, were said to have sprung from his blood. See a preceding note.

1212. *Corycium.*] A mountain and district of Cilicia, where the best saffron was anciently produced. Strabo mentions it in his fourth book. The juice of this root was preserved, in shells, from the Caspian strand, because that shore was supposed to produce cockle-shells of an uncommon size. The poet, to excite the attention of the reader and create a greater interest, makes every thing respecting the charms and medicaments of Medea, extraordinary and marvellous.—See Gr. Scho.

1214. *Brimo.*] Hecatè was called Brimo, which means something tremendous and appalling, from the spectres and phantasms which were supposed to be attendant on her; the word comes from βρι, 'intensitive;' or, perhaps, the name may be derived from βρομω, the noise of fire.

1221. *Plant of Titan.*] So called, because it sprang from the blood of Prometheus, who was of the race of Titans.—Gr. Scho.

1224. *Screams.*] Hence seems to have arisen the vulgar tradition, that screams and lamentable cries are heard, when the roots of mandrakes are plucked out of the ground. Shakspeare alludes to this notion when he says,

Shrieks like mandrakes torn out of the earth.

1235. *Parthenius.*] A river of Paphlagonia; so called from Diana, the goddess of chastity.

1236. *Amnisus.* A river and city of Crete, sacred to Dian.—See Callimachus (Hymn to Artemis, ver. 15.)

1237. *Virgin Dian.*] Apollonius has imitated

this simile, from the sixth book of the Odyssey. Homer there applies it to Nausicaä, with her fair attendants. Virgil has endeavoured to improve both on Homer and Apollonius; when, speaking of Dido and her train passing through Carthage, he says,

> *Qualis in Eurotæ ripis aut per juga Cynthi*
> *Exercet Diana choros, quam mille secutæ*
> *Hinc atque glomerantur Oreades.*

The simile of Apollonius is more original and ingenious; and, at the same time, more apposite and descriptive, than that of Virgil. The Latin poet merely describes a beautiful woman, with a numerous train of attendants. In our poet all the circumstances concur most exactly. Diana is a virgin, so is Medea; the princess is borne rapidly along, so is the goddess; and, in both cases, the attendant nymphs run after their mistresses. The circumstance of the beasts sporting and gambolling, at sight of the goddess, is very noble and beautiful. Milton, it appears, was peculiarly struck with it; and has imitated it in his Paradise Lost, where he represents the beasts fawning round our first parents in Paradise.

1291. *Endowments rare.*] This passage is imitated by Ovid, Met. lib. vii. ver. 84. Apollonius himself has imitated a passage in the Odyssey; where Homer represents Minerva improving the appearance of Ulysses, and adding grace and majesty to his form. Virgil, in imitation of Homer and Apollonius, makes Venus adorn her son. Æneid i. ver. 589.

1303. *Claps her sable wing.*] This passage is

exquisitely fanciful and elegant. In what a truly poetical manner does our author contrive to tell us, that it occurred to Mopsus, that it would be proper to leave his friend alone, to meet the lady!

1350. *Bright as Sirius.*] Nothing can be more happy or illustrative than this simile! The beauty and splendour of Sirius, joined with his supposed pernicious influence on health and life, are finely compared with the appearance of Jason, resplendent in youth and beauty, which was to be attended with such fatal consequences to the peace and happiness of Medea; the smoothness and sweetness of versification, in the original, are beyond all praise.

1362. *Her feet beneath.*] The description of the emotion and confusion of Medea is highly beautiful and natural; and shows our author's knowledge of the human heart. I am, perhaps, to blame in repeating the same remark so often; but I am anxious to do justice to a poet who has been too much neglected.

1369. *Whose peaceful heads.*] Valerius Flaccus has imitated this passage, book vii. ver. 403. It is a very fanciful and original simile.

1406. *Climes remote.*] In the original, 'When they shall return to Hellas;' which properly means that part of Thessaly called Phthiotis: for it is to be recollected, that most of the Argonauts were, like their leader, Thessalians.

1417. *Ariadne.*] Daughter of Minos, king of Crete and Pasiphaë; Jason artfully introduces the mention of Ariadne, who saved Theseus from perishing in his enterprise at Crete, and after

sailed away with him; as an example and encouragement, to lead Medea to assist the Argonauts, and accompany them afterwards in flight. He conceals, however, the subsequent part of the story.

1425. *Garland.*] The crown of Ariadne is a constellation, supposed to be formed by the garland of that princess, which was placed in Heaven. The lines of Catullus, on the meeting of Theseus and Ariadne, deserve a place here.

——— *(Nuptiæ Pel.)*

Magnanimum ad Minoa venit sedesque superbas,
Hunc simul ac cupido conspexit lumine virgo
Regia, quam suavis expirans castus odores
Lectulus, in molli complexu matris alebat.
Qualis Eurotæ progignunt flumina myrtos,
Aurare distinctos educit verna colores
Non prius ex illo flagrantia declinavit
Lumina, quam cuncto concepit pectore flammam
Funditus, atque imis exarsit tota medullis,
Dei misere exagitans immiti cordi furores,
Sancte puer, curis hominum qui gaudia misces, &c.

1439. *Tried in vain.*] Valerius Flaccus has imitated this passage, book vii. ver. 433.

1444. *Dew drops.*] This passage is imitated from one in the Odyssey: Ιανθη ωσει δε περι ϛαχυεσσιν εερση ληιȣ ἀλδησκοντος.

1474. *Daughter of Perses.*] Hecatè, or the goddess who presided over the moon, was called 'sole-begotten,' because, says the annotator on Hesiod, the moon was thought by the ancients, (though in this they were mistaken) to be the only celestial body of the kind.

1481. *Turn thy head.*] It was held to be highly irreverent and indecorous, and to be attended

with fatal consequences, to interrupt the rites of sacrifice, when once they were commenced, on any pretence whatsoever. We have a remarkable instance of the firmness and presence of mind of a Roman, who was told that his son was dead just as he was engaged in sacrificing.

1496. *Its force is bounded by a single day.*] It is very surprising, that the learned and accurate Heyne, in his notes on Apollodorus, p. 203, should have over-looked this passage of our author; and asserted, that it is not to be found in Apollonius, that the efficacy of the medicament was confined to one day.—*Sed quod medicamenti per unum tantum diem efficax vis fuit in Apollonio non legitur.*

1520. *Remember me.*] This passage is very affecting. Valerius Flaccus has imitated it, lib. iv. ver. 475.

1527. *Who is that virgin.*] It is very artful in the poet to make Medea inquire particularly about Ariadne. It shows that her conduct had made an impression on her mind; and furnishes a pretty broad hint to Jason, to lead him to propose the example of the flight of Ariadne, as a pattern for the imitation of Medea.

1545. *Hæmonia.*] Thessaly so called. Hellanicus (says the scholiast) relates, that Prometheus reigned in Thessaly, and erected there an altar to twelve gods. This region is watered by a variety of rivers, of which the four most remarkable are the Peneus, the Apidanus, the Panisus, and the Enipeus.—Gr. Scho.

1546. *Deucalion.*] Here Apollonius, according to the generally received opinion, supposes Deu-

calion to have been a native of Greece. He was the son of Prometheus, the son of Iapetus, and of Pandora, (as Hesiod asserts in the first of his catalogue, says the Greek scholiast); by his wife Pyrrha, Deucalion had a son named ———, who gave an appellation to the country where he lived. The poet represents Deucalion as the first of men through whom religious rites were renewed and cities founded. Philo is of opinion, that Deucalion was the same person with Noah. The scholiast makes it doubtful who was the mother of Deucalion by Prometheus. He enumerates four persons of the name; a second, who is mentioned by Hellanicus; a third, the son of Minos, who is mentioned by Pherecydes; a fourth, the son of Abas, of whom Aristippus speaks in his Arcadics.—See the Greek scholiast.

1549. *Hæmonia.*] Thessaly was at first called by this name. It had also other appellations. It was called Pyrrodia, from Pyrrha, the wife of Deucalion. Rhianus says, 'Thessaly was called Pyrrha by the ancients, from Pyrrha, who in old times was the wife of Deucalion.' It was called Æmonia, from Æmon, the eldest son of Pelasgus; and Thessalia, from Thessalus, the son of Æmon. Thessaly was divided into four regions—Pelagiotis, Thessaliotis, Iolcitis, and Pthiotis. It was a region abounding in poisons, and frequented by witches and enchanters.

1553. *Minyas.*] He is called Æolian, not as being the immediate offspring of Æolus, but as being descended from his stock. Sisiphus, the son of Æolus, had two sons, Almus and Porphyrion. Minyas, the builder of Orchomenus,

was the son of Neptune, by Chrysogone, the daughter of Almus: thus he was a descendant of Æolus, by the mother's side.—Gr. Scho.

1556. *Cadmus.*] On the report of the rape of Europa, her father, Agenor, sent every where in search of her; and particularly ordered his son Cadmus not to return until he had found her. Cadmus, having traversed a great part of Greece, without gaining any intelligence of his sister, settled at last at Thebes.

1563. *Oh might!*] How artfully and delicately does Jason gradually prepare the mind of Medea, and lead her on insensibly to give her consent to elope with him and his companions, by dwelling on the example of Theseus and Ariadne, and wishing that the father of Medea might consent to their union! Jason artfully conceals the subsequent part of the story of Ariadne, and designedly passes over, in silence, the ingratitude and desertion of Theseus.

1582. *Bird propitious, &c.*] There is a wish somewhat similar to this in Theocritus: Αιθε γενοιμαν ἁ βομβευσα μελισσα και ἐς τεον ἀντρον ικοιμαν. The reader will find an exquisite description of such an aërial conveyance as Medea wishes for in the Cupid and Psyche of Apuleius.

1593. *Wish not, my fairest.*] The reply of Jason here is truly tender and insinuating: and there is wonderful delicacy and decorum, at the same time, in the thoughts and expressions.

1647. *Limbs spontaneous.*] That is to say, without the concurrence of her will, or impulse of volition; as if she were unconscious of what she did, and even by a sort of mere mechanical

motion. It is very natural in Apollonius, to make Jason, who was not so completely enamoured as Medea, and had his mind filled with thoughts of obtaining the fleece, the first to take notice of their situation, and to propose their parting.

1659. *Down on an humble seat, &c.*] The conflict of passion, and the fluctuation of purposes, in the mind of Medea, are finely depicted. It is the same kind of representation which strikes us forcibly in the Macbeth of Shakspeare.

1667. *Attendants.*] Mopsus and Argus, who had remained, and waited for him during his conference with Medea.

1673. *Idas alone.*] The contentious, unmanageable, and envious character of the ferocious Idas, is here well preserved.

1686. *Aonian snake.*] Bœotian. Bœotia was anciently called Aonia; and Thebes, Ogygian; from Ogyges, who anciently reigned there. Corinna says, 'that Ogyges was the son of Bœotus, and that from him the gates of Thebes were called Ogygian.' Lysimachus, in the first book of his Thebaics, relates many wonderful stories, and much miscellaneous matter, respecting the arrival of Europa and Cadmus at Thebes.—Gr. Scho.

1687. *Cadmus.*] Hellanicus, in the first book of his Phoronis, relates, that Cadmus, by the direction of Mars, sowed the teeth of the dragon which he had slain: whence five armed men were produced; Oudeus, Cthonius, Pelor, Hyperenor, and Echion. But Apollonius supposes their number to have been very great, and that they mutually engaged and slew each other in war. In the third book of

the Titanographia of Musæus, it is said, that Cadmus proceeded, in obedience to the Delphic oracle, to journey, with a heifer for his guide. Hippias the Delian, in his 'Derivations of the Names of Nations,' says, that a certain nation, to which he came, were called Sparti; and in like manner Atromelus speaks. Pherecydes, in his fifth book, says, 'When Cadmus built his settlement in Thebes, Mars and Minerva gave to him half of the teeth of the serpent, the other half to Æetes. Cadmus sowed those which he received in the furrow, by the directions of Mars: and being struck with terror, when the armed men began to spring up, threw stones at them; at which they, supposing that they were struck and attacked by each other, engaged in fight, until they were all exterminated, except five, Oudeus, Cthonius, Echion, Pelor, and Hyperenor, whom Cadmus saved, and settled as colonists and denizens; assigning to them habitations in his newly founded city of Thebes.' Such is the account given by the Greek scholiast. I have presented the reader with the passage thus at length, because he quotes different works of ancient writers, of which no fragment has reached us.

1687. *Ogygia.*] This was one of the ancient names of Bœotia. It was derived either from Ogyges, an ancient sovereign of that country, in whose time the famous deluge happened; or rather from Ogygis, who, (see Apollod. edit. Heyne, 197,) was one of the daughters of Amphion, by Niobè, the daughter of Tantalus. Ogygia

was also the name of an island in the Tyrrhenian sea, which was the residence of the goddess Calypso.

1707. *Now behind earth.*] He means here that the sun sunk beneath the horizon. The poet seems to suppose, that the confines of Ethiopia bounded the two hemispheres. The ignorance of the ancients in geography was very extraordinary. It appears, that Herodotus did not believe that the earth was of a globular form. In Melpomene, 36, he says, 'I cannot but think it exceedingly ridiculous to hear some men talk of the circumference of the earth; pretending, without the smallest foundation or probability, that the ocean encompasses the earth; and that the earth is round, as if mechanically formed.'

1689. *Cadmus.*] Some writers make Cadmus the son of Agenor, others of Phœnix: Pherecydes, in his fourth book, says, 'Agenor, the son of Neptune, married Damno, the daughter of Belus; from her sprung Phœnix and Isca, who was married to Egyptus and Melia, who was married to Danaus. Afterwards Agenor attached himself to Argiope, the daughter of the river Nilus, by whom he had Cadmus.'—(Gr. Scho.) Apollodorus (lib. iii.) speaks thus of Cadmus: 'Agenor was the brother of Belus, and son of Neptune and Libyè. He married Telephessa, by whom he had a daughter named Europa, and three sons, Cadmus, Phœnix, and Cilix. Cadmus was accompanied, in his wanderings, by his mother Telephessa, Thasus, the son of Neptune, or, as Pherecydes says, of Cilix, and Phœnix. The latter, finding his search fruitless, settled in the region which, from him,

was called Phenicia. Cilix settled also in the same neighbourhood, and gave his name to the country of Cilicia. Cadmus and Telephessa resided in Thrace, as did also Thasus, who built a city, which bore his name. Here Telephessa died, and was buried by Cadmus. After this he proceeded to Delphi, to inquire concerning Europa. The god desired him not to trouble himself about Europa, but to follow a heifer as his guide, and build a city wherever she should fall down with weariness. Cadmus departed, and following the steps of a heifer, which belonged to the stalls of one Pelagon, was conducted by her into Bœotia, where she lay down in the place where Thebes now stands. Being desirous to sacrifice this heifer to Minerva, Cadmus sends some of those who accompanied him to procure water from the fountain of Mars. A serpent, who guarded this sacred spring, attacked and killed most of those who were sent. Cadmus, enraged at this, killed the snake. The armed men, who were produced by sowing the dragon's teeth, were called Sparti. After this, Jove gave him as a wife, Harmonia, the daughter of Mars and Venus; and all the gods, leaving heaven, came to partake of the nuptial festivity, at the citadel of Thebes.' —See Apollod. edit. Heyne, vol. i. p. 173, 174, 175; 184, 185, 186.

1712. *Fix'd on heaven.*] Jason kept his eyes fixed on the stars with anxious attention, to watch the progress of the night, that he might not let slip the hour appointed by Medea.

1719. *Solemn rite.*] The rites of Hecatè bore some resemblance to those which, in more modern

times, have been practised by sorcerers, who have pretended to raise the dead, or to call up evil spirits from the infernal regions. The passage in the text, which is very sublime, seems to have struck the imagination of Virgil most forcibly. He alludes to it in various places. Hecatè (the same with the moon, or Diana,) was so called, because she was appeased with hecatombs; or from the power she was supposed to possess, of obliging those who were unburied to wander a hundred years. There may be a third etymon of the name, from the Greek ἑκας, *procul* —from the awful and mysterious attributes of the goddess, and her repulsion of the profane: *Procul, O procul, este profani.* Virgil applies to this goddess the epithet of Tergemina; and Horace, that of Triformis; to denote her threefold character and functions. She was called in heaven, Luna, or the moon; on earth, Diana; in hell, Proserpina, Hecatè, and Brimo. It is under the latter character that she is made, by the poet, to show herself on the present occasion. It is not extraordinary that Diana, under her character of the moon, should be invoked by women in child-bed, because the moon has a considerable influence over persons in that situation; but it is rather strange that Diana, the goddess of chastity, should be represented as promoting the success of illicit amours. However, mythologists inform us, that Diana and Venus were one and the same divinity. The scholiast on Theocritus says, it was customary with men to invoke the sun; with women, the moon, for success in amours.

1711. *Snakes with oaken.*] That Hecatè was

crowned with snakes, entwined with oaken boughs, appears also from Sophocles; who, in his play called Rizotomi, has introduced the chorus, saying, 'O sun, thou lord of light, and thou, sacred fire of Hecatè, invoked beside the beaten paths, her radiant darts fly numerous through Olympus, she appears, on earth, in the sacred spaces, where three roads meet, having crowned her head with oak, and many spires of serpents are coiled upon her shoulders.'—Ελιε δεσποτα και πυρ ιερον εινοδια Εκατης, &c. (Gr. Scho.) Apollodorus, as quoted by Athenæus, (lib. vii.) says, that the Trigla, or mullet fish, which was so called from its breeding thrice a year, was sacrificed to Hecatè, on account of the similitude of name, Hecatè being called Trimorphus. The pedigree of Hecatè is variously deduced by various writers.—See Sch. Apoll. 867—1034. Sch. Theoc. 2.

1748. *Phasis.*] This river is called Amarantian, from the Amarantii, a race of Barbarians beyond Colchis, in whose country, according to some, the river Phasis springs. There is also a mountain of Colchis called Amarantium, whence the Phasis descends.

1757. *Phlegrean Mimas.*] Mimas was one of the Titans, or earth-born brood, which engaged with the gods in combat at Phlegra, near Pallene, in Thrace; or rather in Thessaly.

1767. *The king excepted.*] In imitation of Homer's description of the weight and size of the spear of Achilles, and of the difficulty of bending the bow of Ulysses.

1769. *Fair Phaeton.*] Timonax, in his second book of Scythics, agrees with our poet in saying,

that Absyrtus had also the name of Phaeton.—Gr. Scho.

1776. *The king, like.*] This description of Æetes is very sublime. The comparison of the king to Neptune, like all those of Apollonius, excels in propriety, and quadrates in every circumstance. The vast strength of the god of Ocean illustrates that of Æetes; both the deity and the prince are awful in their appearance, and stern in their nature; they are borne in their chariots; and they proceed to view the spectacle of severe contests of strength exerted to win an important prize.

1777. *Isthmian games.*] These games were celebrated on the isthmus of Corinth, whence they took their name. They were celebrated every three years. They were held at first in honour of Neptune, and afterwards of Melicerta, by the orders of Sisyphus, the son of Eolus, who at that time was king of Corinth; when, seeing the body of Melicerta thrown ashore by the waves at Corinth, he perceived that it was the corse of his nephew, the son of Athamas, the son of Eolus, and associated him in a share of the honour of these games. Musæus, in his work on the Isthmian games, says, which is most probable, that there were two sets of games on the Isthmus; the first, in honour of Neptune; the latter, in honour of Melicerta. The crown, in the Isthmian games, was originally of pine. It was afterwards made of parsley.—Gr. Scho. It appears from Pindar, that Isthmian games, or rather games in imitation of Isthmian, were celebrated at Syracuse; the people of which city were a Corinthian colony. The isthmus of Corinth was

a very narrow neck of land, which separated the Egean and Ionian seas, as those inlets of the Mediterranean were called. It is said, that the people of Corinth, being afflicted by the plague which ravaged the Isthmus, applied to the oracle for advice; in obedience to which, they performed solemn funeral rites in honour of Melicerta, and established games to his memory.—(See Pindar, second Nemean Ode, third Strophe.) There is a description of Neptune proceeding to the Isthmian games. It was supposed that the god was personally present on that occasion; and, therefore, the young men used to receive their divine guest with the joyful sound of fifes, flutes, and other musical instruments. Pindar, in his sixth Nemean Ode, alludes to the Isthmian games, by the expression Ταυροφονω τριετηριδι; by which he intimates, that a bull was offered to the god, and that these games took place every three years. But Pliny makes the interval greater. Perhaps, in process of time, the period of celebration had been changed before the days of Pliny. His words are: *Isthmus pars altera cum delubro Neptuni quinquennalibus inclyto ludis.*

1778. *Tænarus.*] This was a promontory of Laconia. Lerna was a fountain of Argos, sacred to Neptune.—Gr. Scho.

1779. *Onchestus.*] This was a city of Bœotia, sacred to Neptune. Homer says,

Ογχηστον Δ' ιερον ποσιδηιον ἀγλαον ἀλσος.

It seems there was a famous temple of Neptune and consecrated grove in this city. It had its name, of Hyantian Onchestus, from the Hyantes

a Bœotian tribe, who were so very rude and barbarous, that thence came the name of 'a Bœotian swine.'—Gr. Scho.

1780. *Calaureia.*] Was a place where there was a temple of Neptune. This temple had formerly belonged to Apollo; and the Pythian shrine to Neptune; the deities interchanged by mutual consent. The Emonian rock was a place in Thessaly, where games were held in honour of Neptune. Gerestus was a promontory of Eubœa.—Gr. Scho.

1806. *As when the charger.*] One cannot read this simile without recollecting the fine description of the war-horse in Job. The Old Testament was certainly accessible, nay perhaps familiar, to the poets of Alexandria, in the translation of the seventy interpreters. It is very probable, that the fine verses in the text may have been suggested by the animated description in the Hebrew writer: 'Hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men: he mocketh at fear, and is not affrighted; neither turneth he back from the sword: the quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage. Neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha. He smelleth the battle afar off—the thunder of the captains, and the shouting.' Homer also has a simile of a horse; but it is a horse under a different aspect, and introduced to illustrate far

different qualities and circumstances. It is the stalled horse, pampered and luxurious, breaking forth from the stable to the pastures and the mares: it is employed to exemplify the wantonness of youth and pride of beauty; it shows the graceful and high-spirited but luxurious Paris, breaking forth from the bosom of ease and soft indulgence, from the bower of love, ver. 4: Ὡς ὅτε τις σατὸς ἵππος ἀκοσήσας ἐνι φάτνῃ δεσμὸν ἀπορρήξας, &c. The reader sees that in this comparison, Paris is a very different personage, and differently circumstanced; and that the horse of Apollonius appears under a different character. Virgil had both Homer and our poet in view, in his noble description of the horse in the third Georgic; that part, particularly, of his noble and animated description:

Stare loco nescit, micat auribus, et tremit artus—
Collectumque premens volvit sub naribus ignem:

seems to have been suggested by our poet.

1856. *Sudden from their stalls.*] The talents of our poet for the sublime and terrible, appear fully in this description of the encounter of Jason with the fiery bulls; which, perhaps, is equal to any thing in Homer, or any other poet ancient or modern; and ought, singly, to vindicate our poet from the charge of insipid mediocrity, so unjustly brought against him by Quintilian and Longinus. I entreat the reader to pardon my solicitude on this subject.

1887. *Firmly striding.*] The picturesque genius of Apollonius is exhibited fully in this passage. The representation of the youthful hero having

thrown aside his shield, incumbent over the fiery bulls, now subdued and pressing them down, while he applies and fixes on them the brazen yoke, would furnish an admirable subject for a painter.

1910. *Goad.*] In the original, Pelasgic goad: this was a staff of ten feet in measure, pointed at the end, and used both to drive on the team of oxen and to measure land, as is remarked by Callimachus: Ἀμφοῖερον κεντροντε βοων και μετρον ἀρωρης.—(Gr. Scho.) With respect to the Pelasgi, who are so often mentioned by ancient authors, and the epithet Pelasgic, which frequently occurs, the reader is requested to consult the note on ver. 387 of the fourth book of this poem.

1929. *Dragon's teeth.*] The manner in which Cadmus happened to kill this serpent was as follows: Cadmus having sent his companions into a grove, sacred to Mars, to procure water from a spring which was there, they were devoured by a serpent which guarded it. After this, Cadmus slew the monster, and having sown part of his teeth, (as has been already mentioned) replenished his new city with subjects. Plato, in his treatise on Laws, (lib. ii.) has given an ingenious explication of this Sidonian fable (as he calls it) of the dragon's teeth. He says, 'It is meant to show the power which legislators and rulers have, by laws and institutions, of infusing a warlike temper of mind, and forming a race of soldiers from any materials.' Hence he is said to have sown these teeth under the direction of Minerva and Mars—wisdom and valour.

1930. *Oft he turn'd.*] This is a natural and well-imagined circumstance. Jason, no doubt, ex-

pected that the armed men should spring up instantaneously; and therefore turned, with anxious solicitude, to wait for them. They did not, however, spring up instantly, as the hero supposed they would have done.

1956. *And shields, &c.*] This description is very sublime and fine, and shows great powers of imagination in Apollonius.

1976. *With mute and blank amaze.*] This, and the following lines, are all taken from Eumelus, who makes Medea give a description of this event to Idmon. Sophocles[4] likewise, in his Colchides, agrees with our poet. He has introduced the messenger of Æetes, inquiring about the foregoing circumstances, in the following terms, which our poet has also imitated: Ἡ βλας ὃν ἔβλαστεν ὑπιχωριον και καρτα φριξας ευλοφω σφηνωματι, χαλκηλατοις ὁπλοισι μη προσεξεδυ.

> 'Has not the crop, appropriate to the soil,
> Compacted horrent in well-crested phalanx,
> Sprung up all bright, in brazen panoply?"—Gr. Scho.

1984. *As shoots a star.*] The word, in the original, is ἀναπαλλεται—very expressive of the sudden and vibratory motion of the falling star. Some copies, says the scholiast, have ἀπολαμπεται; but the former reading is more poetical and forcible. This simile is as happy and expressive as can possibly be imagined, and wholly different from the preceding simile, drawn from the dark clouds clearing away, and showing the stars by night. The suddenness, the brightness, the ominous appearance of the falling star, are all illus-

trative of Jason, with his shining falchion, falling rapidly on the earth-born race.

1994. *As when a land.*] This simile is new; and, as far as I can find, peculiar to our author. It is highly ingenious, and illustrative of the subject. The haste and anxiety of the youth to cut down the earth-born warriors, before they should have time to range themselves in battle array; the circumstance of their falling immature, before they had fully extricated themselves from the furrow, are happily designated by the anticipated harvests of the alarmed husbandman.

2018. *As youthful plants.*] This simile is imitated from Homer, Μηκων δ' ως, &c. Virgil has imitated our poet, Æneid, lib. ix. ver. 435; and Ovid appears to have paid particular attention to the narrative which our poet gives, of the loves of Medea, and the acquisition of the fleece; Metam. lib. vii. ver. 104. Indeed he, in some parts, literally translates Apollonius.

NOTES AND OBSERVATIONS

ON

BOOK IV.

LINE 13. *Juno struck with fear.*] This fear was inspired by Juno, that Medea, being apprehensive of her father's severity, might the more readily be disposed to accompany the Argonauts to Greece, where the designs of the goddess required her presence, as an instrument of vengeance on Pelias, who had offended her.

14. *Timid deer.*] A fawn in the most tender state. The word, in the original, is Κεμας, which, the Greek scholiast says, differs from νεβρος, in denoting the animal in a more helpless and infantine state, while it yet lies in the covert or cave, as yet unable to go abroad for food. From thence it is called Κεμας, *quasi* Κοιμας, from κοιμαω.—Νεβρος means a fawn, a little more advanced and bigger, which is able to go abroad to seek its food and browse; either from νεος, *recens*, and βορα, *pabulum*, or from νεμω, *dispesco*, and βορα.—(Vid. Gr. Scho.) In the text Apollonius intimates that Æetes lay in wait for the Argonauts by night. The

author of the Naupactica, whoever he was, relates, that he was lulled to rest by Venus.

Δε τοτ' αρ 'Αιητη ποθον εμβαλε δι 'Αφροδιτη
'Ευρυλυ[η]ς φιλοτητι μιγημεναι ης αλοχοιο
Κηδομενη φρεσιν ησιν ὁπως μετ' 'Αιδλον Ιησων
Νο[η]ση οικονδε συν αγχιμαχοις ἑταροισι.

28. *In her breast she plac'd.*] She placed her hoard of magic drugs and charms in her bosom, both for safety and secresy; considering it as her most precious treasure.

29. *Kiss'd her bed.*] It was customary among the ancients to kiss inanimate things in this manner, by way of taking leave of them at parting, or gratulation on their return to them. Thus, in the Philoctetes of Sophocles, we have, 'Ιωμεν ὠ παι προσκυσαντες την ἐσω αοικον εισοικησιν.—'Let us depart, O youth; first having kissed that uninhabitable cheerless seat, within.'—Again, Στειχε προσκυσας χθονα.—'Go; having kissed the earth.' In Virgil, Æn. ii, ver. 490.

Amplexæque tenent postes, atque oscula figunt.

34. *A tress of hair.*] It was the custom, among the ancients, to offer up locks of their hair to different deities. Medea consigns hers, as a remembrance, to her mother.

57. *The bolts and bars, &c.*] Milton might have taken from hence the idea of the gates of heaven opening spontaneously to the angel. The opening of bolts, locks, and doors, in this manner, is a favourite circumstance in the stories of sorcery and incantation. Thus, in Macbeth; 'Open locks, whoever knocks.'—The conflict of passion in Medea's mind, previous to her flight, is very

natural and beautiful. The poet, all through the poem, shows himself solicitous to account for her conduct, in deviating from the line of piety and strict propriety, by the pressure of external circumstances, not by internal disposition to ill. Thus, instead of exhibiting Medea as a *monstrum nullâ virtute redemptum*, and overstepping the modesty of nature, he consults decorum and consistency of character, and gives an instructive and moral delineation of such a personage as frequently occurs in real life; of a personage with good natural dispositions, borne away from the paths of rectitude by strong passions, and unfortunate circumstances.—How differently would a modern German writer have drawn Medea!

68. *By paths, &c.*] There is something very sublime and awful in this picture of Medea flying by night; making the city gates open by her spells and charms; and tracing the paths, that she had so often trod in quest of poisonous herbs.

75. *Goddess of the silver, &c.*] Titanis, in the original Diana, is so called, because, as Hesiod says, 'The sun and moon were the progeny of Titan and Thea.'—Gr. Scho.

78. *Latmian.*] This was a mountain of Caria, where was a cave, in which Endymion was laid asleep; and near it was a city called Heraclea.—Gr. Scho.

80. *Endymion.*] Hesiod makes Endymion the son of Aethlius, the son of Jupiter and Calice. He is said to have obtained from Jupiter the privilege of commanding the period of his dissolution, so as to die when he pleased. With Hesiod agree Pisander, and Acusilaus, Pherecydes, and

Nicander in the second book of his Etolics; as also Theopompus, in his Epopæi. But in the work entitled Μεγαλαι ἡοιαι, it is related, that Endymion was taken up into heaven by Jupiter; and having been beloved by Juno, and being imposed upon by the false form of a cloud, with which he became enamoured, he was cast out from heaven and descended to Hades. Sappho, and Nicander in the second book of his Europa, give us accounts of the love of the Moon for Endymion. She is said to have descended into this cave of Mount Latmos, to visit him. Epimenides says, that Endymion, being admitted into the society of the gods, was beloved by Juno; and, finding that Jupiter was enraged on that account, he demanded and obtained the privilege of sleeping perpetually. Ibycus says, that he reigned over Elis; and that, having been immortalized for his signal justice, he obtained from Jupiter the privilege (if it may be so called) of sleeping without intermission. Some writers say that he was a Spartan; others make him an Elean. Some explode altogether the fable of Endymion's being wrapped in sleep; and say that he, being fond of hunting to an excess, used to rise by night, and pursue his sports by the light of the moon; because, at that time, the wild beasts were accustomed to come out from their lairs to feed; and that by day he used to repose, after his toils, in a cave: whence the fable arose of his being always asleep. Others attempt to allegorize the fables respecting Endymion in a different manner; and say, that he was the first who applied himself to the philosophy of the air and meteors, and to the

observation of the heavenly bodies; and that, having bestowed a great proportion of his time on the contemplation of the moon, and successfully explained the phenomena of her phases, it came from thence to be said, that the moon was enamoured of him. As he watched through night to attend to his studies, and slept by day, thence came the story of his being always asleep. Some again will have it, that there really existed a person of an uncommonly drowsy habit, of the name of Endymion, who either lay in a long trance, or was so negligent of his affairs, that he always seemed to be asleep. In allusion to whose situation was formed the proverb, 'The slumber of Endymion.' Theocritus speaks of Endymion, saying, Ζαλωτος μεν ἐμιν ὁ ἀτροπον υπνον ιαυων Ενδυμιων. See the Greek scholiast, from whom chiefly this note is extracted.

88. *Glimpses pale, &c.*] It was related in ancient legend, and believed by popular superstition, that enchantresses used to draw down the moon by their sorceries. The witches of Thessaly, in particular, were said to have possessed extraordinary powers of this kind; and, among others, Aglonicè, the daughter of Hegemon. The true meaning of the story is, that she, being skilful in astrology, was enabled to foretel when the eclipses of the moon were to happen; on which account she was supposed, by the ignorant people among whom she lived, to bring to pass the alarming phenomenon which, in fact, she only predicted. This woman was involved in misfortunes; for, killing one of her domestics, and being prosecuted for her crime, she gave rise to the saying, 'They

draw down the moon:' to denote unfortunate persons.—(Gr. Scho.) The ancients believed implicitly in the extraordinary powers of sorcery. We find in the classics innumerable passages that refer to the force of magical incantation, to draw down the moon from her sphere. This was done to favour those rites which were supposed to require an hour of solemn darkness, or the ascent of departed shades and demons, who were thought to have strong objections to the glare of light. Virgil describes the power of enchantment in strong terms, in Æneid, iv. ver. 487:

Hæc se carminibus promittit solvere mentes, &c.

Tibullus gives a similar description of an enchantress. The poetical superstitions of the moderns seem to resemble those of the ancients, respecting the power of magic to darken the moon, and the dislike which spectres and evil spirits have to clear light, either of sun or moon. To these received opinions Milton alludes, in Par. L. ii. 665:

——To dance
With Lapland witches, while the labouring moon
Eclipses at their charms.

And Shakspeare, in Hamlet:

——Thou dead corse, again, in complete steel,
Revisit'st thus the glimpses of the moon.

97. *In flight, &c.*] The author of the Naupactica says, that Medea did not go out to the Argonauts by her own choice; but that, being called out on some pretence to the temple of Vesta, while Eetes,

who had laid an ambuscade to cut off the Argonauts, and burn their ship, was withdrawn from the prosecution of this scheme by the embraces of his wife Eurylyte, the adventurers, at the suggestion of Idmon, took advantage of this conjuncture, and sailed away, bearing Medea with them.—Gr. Scho.

125. *The golden fleece.*] Apollonius represents Medea as flying from her father's palace to the Argonauts, before they had obtained the fleece, and promising to put it into their hands. But the author of the Naupactica represents her as carrying the fleece with her from the palace of Eetes; where, according to him, it was deposited. Herodotus relates, that after the debarkation of the Argonauts, Jason was dispatched by Eetes to obtain the fleece; and that he, having proceeded on his mission, killed the dragon, and brought away the fleece to Eetes; who, with the treacherous intention of destroying the Argonauts, invited them to a banquet.—Gr. Scho.

141. *My fairest, &c.*] There are great delicacy and truth of nature, in this picture of the feelings and remorse of Medea, at finding herself a stranger among strangers. The gallantry, politeness, and decorum of Jason, on the occasion, are exemplary; and would do honour to modern manners. The solicitude of Medea to exact his oath—an unavailing pledge in her circumstances, is happily imagined.

159. *Now had she rush'd.*] All these conflicts of passion in the mind of Medea are admirably affecting. Perhaps there is nothing in classic lore equal to them, except the picture of the sub-

sequent distress of Medea, or of the fatal passion of Phedra in Euripides.

171. *Fabled ram.*] Dionysius, in his Argonautics, says, that Crius was the name of the preceptor of Phryxus, who being the first to perceive the treacherous designs of his stepmother, counselled his pupil to save himself by flight, and accompanied him. Whence arose the fable, that Phryxus was saved by a ram and conveyed to Colchis.—Gr. Scho.

177. *Jove.*] Jupiter Phyxius, who was supposed to protect the movements of fugitives.

179. *Hermes.*] See Hyginus, book ii. fable 3; and the commentators on him. He is said to have offered up that ram to Jove.

183. *Sacred grove.*] In the Argonautics ascribed to Orpheus, (see ver. 909,) is a more particular description of this grove, and the various plants which its environs produced; of which the supposed Orpheus gives a long catalogue.

186. *Expanded wide.*] Valerius Flaccus has imitated this passage, in book viii. ver. 114.

193. *Baleful and shrill.*] Virgil has imitated the passage of the original, and particularly the circumstance of the mothers clasping the infants to their bosoms:

> ——*Protinus omne*
> *Contremuit nemus, et sylvæ intonuere profundæ.*
> *Audiit et triviæ longe lacus, audiit amnis*
> *Sulfureâ Nar albus aquâ, fontesque Velini:*
> *Et trepidæ matres pressere ad pectora natos.*

The circumstance of the mothers clasping their infants to their breasts, which is mentioned in the preceding verses of the original, is in itself highly

natural and beautiful, and very tender and affecting, and seems to have been a great favourite with poets. Thus, for instance, we find it introduced in the Troades of Euripides; and Camöens has employed it, in a passage where he professedly imitates Apollonius and Virgil:

> 'Such was the tempest of the dread alarms,
> The babe, that prattled in his nurse's arms,
> Shriek'd at the sound: with sudden cold impress'd,
> The mothers strain'd the infants to the breast,
> And shook with horror.'—
>
> *Lusiad by Mickle, book* iv.

195. *Titanian, &c.*] So called from the river Titanus, which gives name to the region around; and is mentioned by Eratosthenus, in his geography.—Gr. Scho.

197. *Lycus.*] The name of a river, which, parting from the Araxes, hastes to mingle with the Phasis; and then, losing its own name, is borne onward to the sea. The same happens with respect to the Onochonus, a river of Thessaly, the Parmisus, and the Sperchius; for when they all meet at one place, they are called the Sperchius. The Araxes is a river of Scythia. Metrodorus, in his first book, respecting Tigranes, says, that the river Thermodon was also called Araxes.—Gr. Scho.) There seem to have been some doubt and difficulties arising from there being two rivers, one Armenian, the other Scythian, which bore the name of Araxes. Herodotus (Clio 201,) speaks thus of the Araxes:—'The nation of the Massagetæ lay beyond the Araxes. Some reckon this river less, others greater than the Danube. There are many islands scattered up and down in

it; some of them equal to Lesbos in extent. Like the Gyndes, which Cyrus divides into a hundred and twenty rills, this river rises among the Matienian hills. It separates itself into forty mouths; all of which, except one, lose themselves in the fens and marshes. The largest stream of the Araxes continues its even course to the Caspian sea. Cyrus the Great, in his attack on the Massagetæ, advanced to the Araxes, and threw a bridge of boats over it.' Herodotus proceeds to give some account of the people who inhabit the islands in the Araxes. He says that they subsist, during summer, on such roots as they dig out of the earth, preserving for their winter-provision ripe fruits. They have among them a tree, the fruit of which has a singular quality; according to his account, much like that of tobacco. Having assembled round a fire, made for the purpose, they used to throw the before-mentioned fruit into it, the fumes of which had an inebriating quality. For, as the smoke ascended, these people became exhilarated, as others are with wine; and, continuing to throw on more and more of this fruit, they began, at length, to leap, and dance, and sing. The Cyrus, and the Araxes, (now called the Cur, and the Arash,) anciently flowed to the sea by different channels. See Spenser's Fairy Queen, book iv. canto xi. stanza 21:

'Oraxes feared for great Cyrus' sake;'

where, instead of Oraxes, we should read Araxes. —See Jortin. Virgil alludes to the tempestuous violence of this river, Æneid, lib. viii. l. 728: *Pontem indignatus Araxes.*—See also Chardin, tom.

i. p. 181.—*On a bati diverses fois des ponts dessus l'Araxe, mais quelques forts et massifs qu'ils fussent comme il paroit a des arches qui sont encore entiers, ils n'ont, pu tenir contre l'effort du fleuve. Il est si furieux forsque le degel le grossit des neiges fonduees des mouts voisins, qu'il n'y a ni digue ni autre batiment qu'il n'emporte.* L'Archer remarks, that what Herodotus says of the Araxes applies to the Volga, which empties itself into the Caspian sea, and that by a great number of channels, and has in it many islands; but does not (nor, indeed, could possibly) come from the Matienian or Median mountains. Herodotus, in fact, seems to have confounded the Armenian with the Scythian Araxes.

198. *Caucasian sea.*] The Euxine sea, which washed the foot of Mount Caucasus, is thence called Caucasian. The region of Caucasus overlooked the Sarmatian plains; that is to say, the desert of Astracan and the country of the Don Cosacs.

220. *Entranc'd, dissolv'd.*] Virgil has imitated this passage in the sixth Æneid, where he has described the effect of the soporific medicament on Cerberus:

> —— *Immania terga resolvit*
> *Fusus humi, totoque ingens extenditur antro.*

He has even borrowed the very expressions of Apollonius, which are less expressive and happy in him; being applied to the serpentine species in the original, and to the canine in the imitation: *Immania terga resolvit—fusus humi, totoque extenditur antro;* which was more applicable to the serpent uncoiling his spires.

231. *A branch of juniper.*] Medea, having dipped this bough in magical drugs, bore the charm to the dragon, and accompanied it with spells and mystic songs: and thus took away the fleece, and retreated with her companion to the ship, while the monster lay asleep. Antimachus agrees with our poet in this account; but Pherecydes, in his seventh book, says, that the dragon was killed by Jason. The Arcenthus was a certain prickly plant, consecrated to Apollo; it is mentioned in the third book of the works ascribed to Musæus.—Gr. Scho.

231. *In drugs bedew'd.*] Virgil has imitated the passage in the text, Æneid, v. ver. 854, and vi. ver. 420. See also Ovid, Met. vii. ver. 149.

249. *As when exulting.*] This simile is truly original, and shows great ingenuity and powers of fancy in Apollonius.

262. *Achaia.*] Or rather Achænea, Achana, or Achanæ, was a city or district of Crete, which abounded in stags of an extraordinary size, with very branching horns, like our red deer. This region of Crete is not to be confounded with Achaia, a state of Greece.—See Gr. Scho.

269. *Now in his hands, &c.*] The behaviour of Jason is very natural.—His youthful exultation in the possession of the fleece, and his anxiety lest he should be disturbed in the possession of the treasure, are happily imagined, and well expressed. Mr. Warton is of opinion, that Virgil had this passage in view when he described the delight of Eneas at receiving the shield, the gift of Venus.—See Æneid, viii. ver. 618:

Expleri nequit, atque oculos per singula volvit,—
Miraturque, interque manus, et brachia versat, &c.

So Spenser, in his Fairy Queen, book vi. canto ii. The account which Orpheus, in his Argonautics, gives of the manner in which the fleece was obtained and carried away, is very curious and circumstantial; and differs, in some respects, from that of our author. The reader, perhaps, will not be displeased to see it in a literal translation. It extends from ver. 885 to ver. 1025, in the original: 'But, when Medea came clandestinely from the house of Eetes to our ship, we debated in our minds, in what manner we should take away the golden fleece from the sacred beech. She very quickly made us sensible of what was to be done; nor had one of us divined the unexpected labour. A direful task was presented to all our heroes, an abyss of evils yawned before us: for in front of the mansion of Eetes, and near the guarded river, at the interval of nine ells, a vast fortification encloses it, with embattled towers and polished bars of iron. This enclosure is environed with no less than seven walls; thence open triple brazen gates, of enormous size; and within those, a lofty wall overtops, round which are golden buttresses. At the threshold of the gates sits the queen sublime, diffusing a fiery glare around, whom the Colchians worship under the name of Artemis, the keeper of the gate, resounding in the chase. Dreadful she is in aspect and in voice, to those rash men who dare approach her with steps unhallowed, before due lustrations and solemn expiatory rites are performed. These rites, concealed in mystic and awful privacy, are only known to Medea, (skilful as she is in fatal and pernicious arts) and to the Colchian virgins, her companions.

Nor could any man, whether native of the soil or stranger, intrude by force to tread that path of fear. For the terrors of the goddess prohibit all approach; inspiring with frantic rage. In the most secret recesses of that sanctuary a grove extends itself, shady and dark, with trees of luxuriant growth, there are many laurels and cornel trees, and lofty planes, with shrubs and plants of a less aspiring kind beneath, flourishing in the shelter of the trees: the asphodel, the honeysuckle, the beautiful adiantus, the sea-grass, and the reed; the galingal, the slender and delicate aristereon, clary, wild cresses, and cyclamen divine; the stæchas or cotton lavender, the peony, the organy, with branches low, the mandrake, the polion (whose leaves appear white in the morning, purple at noon, and blue when the sun declines). With these, the subtle dittany, (or garden ginger) the fragrant crocus, the nasturtium, the lion's foot, the creeping smilax, the chamomile, the sable poppy, marsh-mallows, wound-wort, or all-heal, and capasum and aconite, and many other plants of noxious power, sprung up on that soil. In the midst, aspiring to the clouds, and furnished all around with wide-spreading branches that shade a great part of the grove, rises the beech, from whence hangs the fleece of gold, fastened on either hand to a long extended bough. A tremendous dragon, stationed near, (a more horrible monster, and object of greater terror to man, than tongue can explain,) guarded this fleece. The monster, shining with golden scales, twined around the trunk of the tree his spires of immense magnitude; (a portent belonging to the Stygian realm) and

guarded the treasure committed to his care, for ever twisting from side to side the baleful pupils of his green eyes. On having this unquestionable narrative of the situation of things, and particularly how the dragon kept watch around nocturnal Hecatè, (all which was related to us in the clearest manner by Medea) we began to inquire, whether we might expect any prosperous end to our labour; and whether, by any means, we might appease and propitiate Diana, so as to approach that Stygian monster unharmed, and, possessing ourselves of the fleece, to return to our native land in safety. Then Mopsus arose among the heroes; (for he was skilful in augury and divination, and this was suggested by his art) and advised, that they should all entreat me [Orpheus speaks here, as he always does, in the first person] to join with them in the work of rendering Diana favourable, and lulling the dreadful monster to rest. In consequence of this they came round and entreated me; but I directed the son of Eson to send away two men of might; Castor, famous for managed steeds, and Pollux, renowned for the cestus, together with Mopsus, the son of Amycus, to the projected scene of our future labour. Medea alone followed me, at a distance from the crowd. When we arrived at the temple of the goddess, and the consecrated space, there, in the level plain, I dug a trench in three rows; and quickly bringing together billets of juniper, and dry cedar, and the sharp buckthorn, and black poplar, with its whispering leaves, I raised a pyre beside the trench. Medea, supremely skilled in all the arts of incantation, brought me many things; taking

them from a coffer, which she had conveyed from the fragrant recesses of her apartment. Presently, covered with a veil, I mixed the drugs and magical ingredients, then cast them on the pyre, and mixed with the blood vitriol, and the plants called Struthion (or fuller's herb), bastard saffron torn in shreds, obscene psyllium or flax-wort, the ruddy bugloss of suffocating power, and chalcimus; with this composition I filled the cavities of the bellies of the victims, and placed them on the pyre. I mixed the crude and gory intestines with pure water, and poured them about the trench. Then, robed in a sable stole, and striking at intervals the martial cymbals, I poured forth prayers. Instantly, Tisiphone, Alecto, and the awful Megera, heard me bursting the barriers of the cheerless and dark profound; shaking their torches, that emitted a lurid and ensanguined light. In a moment the trench was in a blaze, and the consuming fire crackled; the ardent flame sparkled, and wreathed around great volumes of smoke. Immediately those powers, tremendous, astonishing, inexorable, unapproachable, emergent from hell, were seen breaking through the fire. And she, with frame of iron, whom earthly mortals call Pandora; she came; and with her the phantasm, endowed with various forms, reared her threefold head, (a monster dreadful to behold, nor even to be conceived by human thought,) Hecatè, daughter of Tartarus. Over her left shoulder was the head of a horse; over her right that of a dog; in the midst that of a wild stag: in both her hands she wielded a sword, with an immense hilt. Pandora and Hecatè circled round the trench, and passed from side to side; and the furies followed them.—Then,

the guardian form of Artemis cast to the ground the torches from her hands, and raised her eyes to heaven. The dogs that attended her crouched with fawning tails. The bolts of the silver locks were unclosed, the beautiful gates of the broad wall flew open, and the guarded grove was unfolded to view. Then I was the first to pass the threshold. After me the maid, the daughter of Eetes, and the illustrious son of Eson; and the sons of Tyndarus then pressed on together, and Mopsus followed them. As soon as the beautiful and spreading beech appeared in nearer prospect, and the seat of hospitable Jove, and the station of the altar where the dragon rolled in spires immense; turning round, he raised his head and menacing jaws, and hissed most dreadfully. The vast expanse of air resounded; the trees resounded, shaken to and fro from the very roots; the gloomy grove resounded. Then terror seized me and my companions. Medea alone preserved an undaunted spirit within her bosom. She grasped in her hands portions of magical plants of potent influence; and I added the divine tones of my lyre. It was then that joining my piercing voice in harmony with the highest notes of the shell, and running down to the lowest keys, I sung in numbers now high, now softly deep. The song was an invocation of sleep; of sleep, the tamer of gods and men; that he might come and soothe the fury of the dragon. The power of sleep obeyed; and visited the Colchian land. He lulled to rest, in his passage, the various tribes of men, the powerful blasts of wind, the billows of the deep, the gushing springs of perennial waters, the courses

of the rivers, the beasts, the birds, and all that live and move, causing them to sink down in sleep. On golden pinions he was borne; he came, and hovered over the rough but flourishing realm of the Colchians. On the instant, a drowsy influence seized the eyes of the monstrous dragon; a sleep like that of death. He wreathed about from his long spine his powerless neck and head, that seemed oppressed with its own scales. Medea, skilled in sorceries, was agreeably astonished at the sight; and encouraged the illustrious son of Eson, that he should expeditiously snatch away the fleece of gold from the tree. He, bearing away the vast fleece, proceeded to the ship.' Such is the passage of Orpheus, which is well deserving of attention, both for its poetical merit, and for the singular display of magical rites and incantations which it contains. Apollonius tells us that Eetes, being frustrated in his intention of setting fire to the ship of the Argonauts, returned in his chariot, which was driven by the young Absyrtus. But Dionysius the Milesian (as quoted by the ancient scholiast) says, that Eetes, finding the Argonauts at their ship, actually attacked them, and slew Iphis, the brother of Eurystheus, and many others, in the combat which ensued, and in which the Colchians were finally routed.—Pherecydes, in his seventh book, says, that Medea took away Absyrtus out of his bed, and carried him to the Argonauts, at the suggestions of Jason; and, after they were pursued, killed him, and having cut his body into small pieces scattered them in the river. In his Scythians, Sophocles says, that Absyrtus was not the uterine brother of Medea:

Ου γαρ ἐκ μιας κοιτης ἐβλαστον, ἀλλ' ὁ μεν Νηρηιδ@ 'Αρτι βλαστανεσκε, την δ' Ειδυια τριν ποτ' ωκεανω κορη ἐτικτεν.
They were not the offspring of one bed; the youth was newly sprung from a Nereid.—Eiduia, the daughter of Ocean, bore the virgin.

310. *The leader from the sheath.*] So Virgil, Æneid, iv. ver. 579.

314. *Beside the plighted maid.*] There is something very graceful and gallant in the whole conduct and deportment of Jason on the present occasion; so that one can scarcely wonder, every thing considered, at the sacrifices Medea makes for him. There is also something highly animating in the address of the young hero to his companions. The figure of Jason, standing near Medea, with hope, love, and exultation in his countenance; the mixture of contending passions, love, grief, shame, and terror, in the looks of Medea; and the various expressions in those of the Argonauts, according to their different characters, would furnish a fine subject for a painter.

330. *A branch of flaming, &c.*] For the purpose of setting fire to the ship of the Argonauts.

353. *Not ships but feather'd, &c.*] This comparison very well illustrates the noise of the sailors, the number of their vessels, their being closely crowded together, the whiteness of the sails, and the hurried motion of the vessels.

371. *Phineus.*] This communication of Phineus appears in the second book, ver. 437:

Δαιμων ετερον πλοον ἡγεμονευσει.

374. *Argus, &c.*] Argus convinces them, that Phineus had really told them truth: since there

actually was to be found a homeward route, different from that by which they had reached Colchis, which was pointed out by the Egyptian priests. Herodorus, however, in his Argonauts, says, that they returned through the same sea by which they had proceeded to Colchis. Hecateus the Milesian says, that the Argonauts passed from the river Phasis to the ocean; from thence afterwards to the Nile; and from thence again to the Egean sea. This is contradicted by Artemidorus the Ephesian, who says, that the river Phasis does not fall into the ocean; and with him Eratosthenus agrees, in the third book of his geography. Timagetus, in the first book of his work on ports and lakes, says, that the Ister descends from the Celtic lake; that, after this, its waters are divided into two branches; the one of which falls into the Euxine, the other into the Celtic sea; that the Argonauts sailed through this latter mouth, and arrived at Tyrrhenia, or Tuscany. Hesiod, Pindar in one of his Pythian Odes, and Antimachus in his Lydia, say, that the Argonauts passed through the ocean to Libya, and, having carried their vessel over land, arrived at the Egean sea. With this account Apollonius agrees.—(Gr. Scho.) Hælzlinus blames the scholiast for saying, that Apollonius follows the account given by Timagetus, which is not the fact; for the Argonauts are conducted by our poet through the Eridanus, or Po, and the Rhone, to the Adriatic gulf; nor was that gulf called, at any time, the Celtic sea.—See note of Hælzlinus.

381. *Oldest of mortals.*] Our poet asserts, that the Egyptians were the most ancient inhabitants

of the earth; but Herodotus attributes that honour to the Phrygians. Cosmes, in the first book of his Egyptiacs; Leon, in the first of his books addressed to his mother; and Knossus, in the first book of his geography of Asia; all concur in saying, that the Egyptians were the most ancient of men, and that Thebes was the first city built in that country; and with them Nicanor, Archimachus, and Xenagoras agree: the second of these writers in his Metonymiæ; the third, in the first book of his Chronology. Hippys also says, that the Egyptians were the most ancient people in the world, and the first who formed conjectures about the temperature of the air, and the mixture of the aërial elements which compose the atmosphere. He adds, that the Nile was the most productive of streams; whence he accounts for Egypt being the land first peopled. Apollonius says, that 'they lived before all the constellations appeared:' by which he must mean, before their nature had been explored and understood; and their names imposed on them. He adds, that they called the twelve signs of the Zodiac, Θεοὶ βελαῖοι, or 'gods endowed with volition.' The planets they called Ῥαβδοφόροι, or 'bearers of wands.' Herodotus asserts, that the Phrygians were the first of men; and, in support of this opinion, tells a story, how Psammitichus, king of Egypt, ascertained the fact by an experiment. 'He delivered (says the historian) two infants to a shepherd, with strict orders to suffer no person to speak to them; but to have them suckled by a goat. When the children began to articulate, the first sound they uttered was *bek*, which, in the Phrygian language,

signified "bread." Hence the king concluded, that the Phrygians were the real aboriginal people, and parent stock, whence other tribes proceeded, and overspread the face of the earth.' This was but a simple conjecture, however; since it is very obvious, that this noise which the children were first observed to make, was not an attempt to speak any language, but merely an effort to imitate the sounds which they had heard from the flocks.—(Gr. Scho.) 'Certain it is, that there are few nations in the world which can pretend to an equal antiquity with the Egyptians. Their country is the only one in the world which has borne the name of a son of Noah; though it is uncertain whether Ham himself made any settlement there. However, his son Mizraim certainly peopled Egypt with his own issue, under the names of Mizraim, Pathrusim, Casluhim, and Caphtorim. And yet the Egyptians themselves, by being ignorant of their true descent, pretended even to a greater antiquity than this, asserting themselves to have been the first men in the world; which (as well as animals) they imagined must have been originally produced in their country, rather than in any other part of the world, because of the benign temperature of the air, the natural fecundity of the Nile, and its spontaneous bringing forth several kinds of vegetables; a proper food for the newly-produced men and animals. And, to support this opinion by fact, they instanced in the great numbers of mice, which were every year bred out of the mud left by the Nile on its retreat; some of them, as they say, appearing alive, and formed so far as the fore part of the body only.

the other part being inanimate, and without motion, as having not yet quite put off the nature of earth.'—Ant. Univ. Hist. vol. i. octavo, p. 431.

384. *Arcadians.*] The Arcadians were said to have been before the moon, as Eudoxus relates in his Periods. Theodorus, in his twenty-ninth book, says, that the moon appeared a little before the war of the giants. And Aristo the Chian in his Theses, and Dionysius of Chalcis in the first book of his Ctisis, say the same thing, and that the race of men who peopled Arcadia were called Seleuites. Mnaseas says, that the Arcadians possessed a dominion before the appearance of the moon. Aristotle, in his Polity of the Tegeates, asserts, that the Barbarians (by which, it is to be supposed, he meant the Asiatics) dwelt in Arcadia, but were expelled by an attack which the native Arcadians made on them, before the appearance of the moon, *i. e.* before its rising; whence these Arcadians obtained the name of προσελήνοι, or men anterior to the moon. Duris, in his fifth and tenth books of Macedonics, says, that Arcas, from whom Arcadia took its name, was the son of Orchomenus, the founder of a city of Arcadia, which bore his name. Some say, that Endymion, who was an Arcadian, found out the different periods of the various phenomena of the moon, and the arithmetical calculations, by which they might be ascertained; and that, from him, the Arcadians were said to be older than the moon. Some, however, ascribe these discoveries to Typhon. Xenagoras gives them to Atlas.—Gr. Scho.

The foregoing note of the scholiast is very curious; as it shows what extraordinary opinions

were held by some of the ancients. Indeed the ignorance even of learned and intelligent men among them, on many subjects of astronomy and geography, was very surprising. It appears, for instance, that Herodotus, a very inquisitive and well-formed writer, did not believe that the earth was of a globular form. He expresses himself to this effect; (Melp. 36): 'I cannot but think it exceedingly ridiculous, to hear some men talking of the circumference of the earth; pretending, without the smallest reason or probability, that the ocean encompasses the earth; that the earth is rounded, as if mechanically formed so; and that Asia is equal to Europe.'

In addition to the observations of the scholiast respecting the Arcadians, it is to be observed, that some writers endeavoured to explain their boast of being older than the moon, by saying that the Greeks generally ordered their affairs according to the appearance of the new and full moon. The Spartans considered it as criminal to begin any great design before they had considered the moon, as she appeared when new, and in the full. Thus, we find, that previous to the battle of Marathon, the Athenians applied to the Spartans for succours, who agreed to furnish them, and ordered their troops to be ready to march, but at the same time declared, that they would not depart in less than five days; one of their laws forbidding them to march but at the full of the moon, of which it was then but the ninth day. The Arcadians, who were but a savage, uncouth race, contrary to the general practice of the other Greeks, transacted their business of importance before the appear-

ance of the new moon, or that of the full, and were therefore called, in derision, προσελήνοι; which term of reproach the Arcadians artfully turned to their commendation; and affirmed, that they were older than the moon.

387. *Deucalion's blood, &c.*] The descendants of Deucalion reigned over Thessaly, as Hecateus and Hesiod write. Thessaly was called Pelasgia, from Pelasgus, who reigned in the country.—(Gr. Scho.) The Pelasgi have been an object of attention and curiosity to different learned writers. The reader will find a disquisition on the subject in the transactions of the French National Institute, by citizen Dupuis: 'If we believe Ephorus, (says he) and some other writers, as Strabo, in his fifth book, and the scholiast on Dionysius Periegetes, ver. 348, the Pelasgi were originally Arcadians, who embraced the profession of arms, and pushed their conquests and colonies to a great distance from thence. Pausanias pretends, that the first savages who inhabited Arcadia took the name of Pelasgi, and their country that of Pelasgia; and that the name of their king, who civilized them, was Pelasgus. Hesiod also supposes, that Pelasgus was an ancient indigenous prince or hero, who gave his name to the people who were, in after times, called Danai and Argivi. These made themselves out to be the indigenous inhabitants of the region. Pelasgus, *is quasi* Pelargus, a saunterer or wanderer. Others suppose the name Pelasgus to be derived, with some change, from Pelargus, which signifies a crane; from the prevalent habits of this people, and their disposition to emigrate. Herodotus distinguishes many

branches of the Pelasgic nation; as the Athenians, (who were called Cranai) the people of Lemnos, the Ægialensians. This people were only known in Asia and Europe by their hostile incursions. Far from being the aboriginal inhabitants of Greece, it appears, from the language and religious rites of the Pelasgi, that they seemed to derive their origin from the Scythians, that is, the Celts or Scandinavians.' The Pelasgi are mentioned by Thucydides, in the beginning of his works. Some writers suppose, that the descendants of Peleg (the fourth in descent from Shem, the son of Noah, whom they imagine to have been the father of the Scythians) were the first who peopled Greece; and that they only softened the name of their progenitor Peleg, and called themselves Pelasgi. Some learned critics support this opinion, by a supposed affinity between the Hebrew and ancient Greek; and by the various dialects and pronunciations of the latter, which, in the Doric, comes nearest to the Eastern tongues, and from the remainder of those tongues, especially in places where the Pelasgians have been. The first improvements which the savage people of Greece made in their manner of living (such as exchanging their old food for more wholesome acorns, building themselves huts to sleep in, and covering their bodies with the skins of wild beasts) were ascribed to Pelasgus, whose memory was much honoured among them on that account.

391. *Triton.*] Different causes have been assigned, by the ancients, for the overflowing of the Nile. Anaxagoras says, that it owes its increase to the melting of snows. With him Euripides

agrees, saying, Ειλεμενη δε καλλιπαρθενῳ ροη λευκης ταχειστης χιονῳ ὑγραινει γυην. 'The stream renowned for virgin beauties, rolling along, swelled by the melting of the snows, irrigates the soil.' Eschylus and Sophocles conjectured also, that great snows fell in the region of Egypt, the melting of which produced the overflowing of the Nile. Nicagoras says, that the Nile flows back from the Anteci. Democritus, the natural philosopher, was of opinion, that the Nile received the superfluous water from the sea on the south, which was confined and overflowed; and, as to the sweetness of the waters, he endeavoured to account for that, by the length of its course over a vast interval of country; and by the heat of the sun, which evaporated the salt, and changed its taste. The opinion of Aristo the Chian was, that the sun in winter being beneath the earth, draws in and contracts the water; but in summer, being above the earth, he no longer does so, by reason of the earth's being more heated; on which account, her veins are relaxed and expanded, and she throws out the more water from her hidden and inward springs. Ephorus says, that Egypt is full of subterraneous springs and streams that flow under ground, and that the hot sun in spring causing the earth to crack and open, gives them a passage, and thus enables them to rise to light, and increase the waters of the Nile. Thales the Milesian was of opinion, that the clouds, driven together by the Etesian winds, and congregated at the mountains of Ethiopia, were there broken; and, descending in torrents of rain, caused the waters of the Nile to swell. In addition to this, he said, that the Etesian winds, blowing all

the hot season over the Mediterranean sea in a contrary direction to the course of the river, obstructed the passage of the waters of the Nile, as they flowed to the sea; and by causing them to accumulate and rise above their banks, produced an inundation of the country. The opinion of Democritus was, that the overflowing of the Nile was caused by the sun's attraction of snowy vapours from the frozen mountains of the north, which being carried by the wind southward, and thawed by warmer climates, fell down upon Ethiopia in deluges of rain. And the same thing is advanced by Agatharcides of Cnidus, in his Periplus of the Red Sea. Diogenes of Apollonia was of opinion, that the augmentation of the Nile was caused by the action of the sun raising the waters of the sea, so as to cause them to be poured into the bed of the Nile. He also thinks that the Nile is increased, in summer, by the sun's turning into it the dews and exhalations from the earth. Such are the opinions enumerated by the Greek scholiast, on the 269th verse of our poet. There were other opinions equally chimerical; as, for instance, that of Herodotus. 'The Nile overflows in summer, because in winter the sun, driven from his usual course by storms, ascends into the higher regions of air above Libya; and to whatever region this power more nearly approaches, there the rivers and streams are dried up: thus in winter the Nile is diminished, by the near approach of the sun in the regions near Egypt; while in summer the greater distance of the sun diminishes the cause of evaporation, and allows the waters to swell.' This opinion, which is obviously very absurd, is fully

refuted by Diodorus Siculus. The reader will find all the various opinions on this subject recounted in the oration of Aristides on the increase of the Nile.

The Nile, at different times, bore different appellations. It was at first called the Triton; it afterwards obtained the name of Nile, from Nilus the centaur, the son of Tantalus, who reigned over the country, as Hermippus relates. (See Gr. Scho.) The name given to the Nile, in Homer, is Egyptus: it also had the name of Cronides, in ancient times. Pliny says, that the Nile was called Siris. With this denomination the Scriptures agree, which speak of the waters of Seir.

396. *A valiant chieftain.*] Sesostris, or Sesonchosis, was king of all Egypt. He reigned next in succession after Orus, the son of Isis and Osiris. This monarch, having made an inroad into Asia, subdued it, and also a considerable part of Europe. The most accurate account of his actions is found in Herodotus. Theopompus, in his third book, calls him Sesostris, not Sesonchosis. Herodotus relates, that if he happened to overthrow any nations in war, he erected columns expressive of the manner of his conquest. If the people in question had made a feeble and pusillanimous defence, the columns bore certain attributes, or ensigns, of the softer sex. If, on the contrary, they had made a brave and vigorous defence, the columns bore the attributes of the male kind. As to the time when Sesonchosis lived, Apollonius says only, in general terms, that he was very ancient. But Dicearchus, in his second book, says, that Sesonchosis affected the Grecian manner of living;

and was said to have established laws, by which it was ordained that the son should not forsake the trade of his father: the permitting of which, he apprehended, would tend to too great an irregularity of ranks and conditions. They say, too, that he was the first who taught men to ride on horseback; though some refer these institutions to Cyrus.—Gr. Scho.

This institution which the scholiast mentions, confining the son to the profession of his father, is noticed by other writers. Not only the husbandman and shepherd were obliged to follow the vocation of their fathers; but this ordinance extended to all arts and trades: and each person was confined to that which his ancestors had exercised, without a power of meddling with any other. Thus, being cut off from all hopes of rising to the magistracy, and having no room for popular ambition, they stuck closely to what they professed. They were never permitted to concern themselves with civil affairs; and if they attempted it, or undertook any business which did not belong to their hereditary profession, they were severely punished. There is something like this in what prevails at this day in the East Indies, where the people are divided into casts or classes, and each class is confined to a certain hereditary art or employment, and prohibited, under the most formidable penalties, from intermeddling with that belonging to another.

Sesostris was called by various names, as Sesoosis, Sesonchis, Sesonchosis, Sesothis. Sir Isaac Newton is of opinion, that Sesostris is the Osiris of the Egyptians, the Bacchus of the Greeks, and

the Sesac of the Scriptures; and, among other arguments, draws one from the passage quoted from Dicearchus by the scholiast of Apollonius. He not only overran all the countries which Alexander afterwards invaded, but crossed both the Indus and Ganges; and thence penetrated into the Eastern ocean. He thence turned towards the north, and attacked the nations of Scythia, until at last he arrived at the Tanais, or Don, which divides Europe and Asia. Justin, however, tells us, that Sesostris, dispatching ambassadors to summon the Scythians to surrender, they sent back his messengers with contempt and defiance, and immediately took up arms. Sesostris, being informed that they were marching towards him, faced about suddenly, and fled before them; leaving his baggage and warlike apparel to the pursuers, who followed him till they had reached the borders of Egypt. Pliny relates, that he was overthrown by the king of Colchis, lib. xxxiii. c. iii. And Valerius Flaccus intimates, (Argonaut. lib. v. ver. 420,) that he was repulsed with great slaughter, and put to flight in these parts. Whether he had good or bad success in these countries, it is a common opinion that he settled a colony in Colchis: though Herodotus, who is most worthy of credit, does not decide whether it was of his own planting, or whether part of his army, tired out, loitered in the rear, and voluntarily sat down on the banks of the river Phasis. He says, from his own experience, that the inhabitants were undoubtedly of Egyptian descent, as was visible from the personal similitude they bore to the Egyptians, who were swarthy and frizle-haired; but more espe-

cially from the conformity of their customs, particularly circumcision, and from the affinity of their language with that of Egypt. And many ages afterwards at Eä, the capital of Colchis, they showed maps of their journeys, and the bounds of sea and land, for the use of travellers; and hence came geography.—(See Hesiod. Diod. Sic. lib. i. Univ. Hist. vol. ii.) It is rather extraordinary, (as some of the commentators of our author, and Mr. Bryant observe) that Apollonius, who was himself an Egyptian, when he comes to mention the exploits of this prince, suppresses his name. Perhaps he was doubtful by what appellation most properly to distinguish him, as he was known under so many. The scholiast quotes an ancient writer, named Scymnus, who composed a description of Asia, as corroborating what is said by Herodotus respecting the conquests and colonies of Sesostris. It is said by some, that the repulses which Sesostris experienced, together with the revolt of his brother Danaus, put a stop to his victories; and that, in returning home, he left part of his men in Colchis and at Mount Caucasus, under Eetes and Prometheus; and his women upon the river Thermodon, under their new queens, Marthesia and Lampeto: for Diodorus, speaking of the Amazons, says, that they dwelt originally in Libya, and there reigned over the Atlantides; and, invading their neighbours, conquered as far as Europe. Mr. Whiston is of opinion, that Sesostris is the very Pharaoh who perished in the Red Sea, and the very Typhon of the mythologists. Dicearchus (as quoted by the scholiast, on this present passage of Apollonius) says, in his first book, that from the reign of Sesonchosis to Nilus, was

a period of two thousand five hundred years; from the reign of Nilus to the fourth Olympiad, four hundred and thirty-six years: so that the whole time made a period of two thousand nine hundred and thirty-six years. The passage, in the original, is obscure and difficult; but is certainly curious, as being connected with the history and antiquities of Egypt. It is one of those in which Apollonius indulges his passion for ancient history and tradition: and as he was a man of great reading, he must be considered as preserving many things from other ancient writers.

405. *Eä's walls.*] The poet makes Argus say, that Eä had remained unshaken and prosperous from the irruption of Sesostris to his time; and that the descendants of those who had been planted in Colchis by that conqueror still subsisted.—Gr. Scho.

411. *Tablets sculptur'd.*] The ancient Egyptians were the inventors of many useful arts and sciences. Geometry is, on all hands, agreed to have been first found out in their country. It is generally supposed too, that astronomy was invented by them; as, by reason of the constant serenity of the air, and the flatness of the country, they could observe the heavenly motions earlier, and with more ease, than other people. The Egyptian learning was partly inscribed on columns, and partly committed to writing, in the sacred books. Not only the Egyptians, but several other ancient nations, used to preserve the memory of things by inscriptions on pillars; to say nothing of those which Seth (as it is pretended) set up, before the flood, for the same purpose. We are told, that the Babylonians kept their astronomical observa-

tions engraved on bricks; and Democritus is said to have transcribed his moral discourses from a Babylonish pillar. But the most famous of all were the columns of Hermes in Egypt, mentioned by many authors. On them, he is said to have inscribed his learning, which was afterwards explained more at large, by the second Hermes, in several books. It is certain, at least, that, from these pillars, the Greek philosophers and Egyptian historians took many things. Pythagoras and Plato both read them, and borrowed their philosophy from thence. Sanchoniatho and Manetho made use of the same monuments, which were still remaining in the time of Proclus, or not long before. They stood in certain subterraneous apartments near Thebes. To these inscriptions succeeded the sacred books, somewhat more recent, but not less famous; to which Sanchoniatho and Manetho are also said to have been beholden for the perfecting of their histories. These books not only contained what related to the worship of the gods, and the laws of the kingdom, but historical collections; nay, even all kinds of miscellaneous and philosophical matter of considerable moment; which accounts for their having those memorials touching the course of the Danube. For it was part of the business of the priests, or sacred scribes, to insert in those public registers whatever deserved to be recorded and transmitted to posterity, as well as carefully to preserve what had been delivered down to them from their ancestors.—See Ant. Univ. Hist. vol. i. p. 480.

411. *Tablets sculptur'd.*] Κυρβεις, in the original, which, the scholiast says, means the tables or columns of stone on which the laws used to be

written in popular states, as is mentioned by Apollodorus. These tables were called Κυρβεις, *quasi* Κορυφεις: first, by a syncope or abbreviation of the word; and, after, by changing the letter φ into β. This account of the origin of the name in question is to be found in the ancient scholiast on the 'Clouds of Aristophanes.' It is said, that in process of time, when the laws came to be written on tablets of wood painted white, they were also called *cyrbes;* although the word properly denotes the tables, or columns of stone only, which contained sacred writings; as we are assured by Eratosthenes. The tablets at Athens, on which the laws were written, were called 'Αξονες. Some, who pretend to superior accuracy, say, that the ἀξονες were four square stones; the Κυρβεις triangular; and that the laws were inscribed, indifferently, on both the one and the other.—(See the Greek scholiast, l. 280.) In conformity with the foregoing account, it will be recollected, that the laws of Moses were written by GOD on tables of stone. But, as is justly observed by Hælzlinus, it does seem that the poet, in the passage before us, meant not to speak of the tables on which laws were inscribed; but rather of such tables as are mentioned by Elian, in the third book of his Written History, and called by him πινακια; which, in fact, were geographical monuments or delineations of different countries, executed on columns of stone, plastered over, and after that painted. We have had an instance of a work, in the present times, of a nature somewhat analogous; a map, or geographical delineation of France, according

to its later boundaries, engraved or sculptured on marble, and coloured.

415. *Remotest horn.*] All rivers are said to be horns of the ocean. The Ister is said to be a remote horn, because it springs in Scythia, a distant region.—Gr. Scho.

419. *Majestic Ister.*] The poet says, that the Danube is the same with Ister; whence Ovid calls the Ister, Binomian: and that it descends from the country of the Hyperboreans and the Riphean hills—(in this he follows the authority of Eschylus, in his 'Prometheus freed') and is divided between the Scythians and Thracians. And also, that one branch falls into the sea which bathes the shores of Greece, the other into the Adriatic gulf. The Riphean hills are situated to the eastward: a circumstance to which Callimachus alludes. Eratosthenes, in the third book of his geography, says, that this river flows from desert regions, and surrounds the island of Peucè. But no one, except Timagetus, whom Apollonius followed, pretends to say that the Argonauts sailed through the Ister into the Grecian sea. Scymnus asserts, that they sailed through the Tanais into the great sea, and thence into the Grecian sea: he conjectures that the Argonauts, when they arrived at the continent between the two seas, carried their vessel on poles or great lances, until they reached the other sea. Hesiod asserts, that they sailed through the Phasis: Hecateus, consulting him, says, that the Phasis could not bring them from Colchis to the sea; nor will he allow that they sailed through the Tanais. He maintains, that they held the same route home-

wards which they had pursued in their way to Colchis; as Sophocles, in his Scythians, relates, and Callimachus: whence they say it happened, that the Scythians, who sailed into the Adriatic sea, did not meet with the Argonauts, while others, who passed through the Cyanean rocks, overtook them at Corcyra. But the Ister, as soon as it comes into the region between Scythia and Thrace, is divided into two branches; and the one discharges itself into the Euxine, the other into the Tyrrhenian sea.—(Gr. Scho.) Such is the note of the ancient annotator on our poet: it is not very clear or intelligible. Probably, the text may have been corrupted: I have given it in his own words. It is, however, curious, and deserving of notice, as it shows the strange notions which the ancients entertained; and their gross ignorance on geographical subjects.

It is not surprising that our author, and other poets, either from real ignorance, or from their desire of entertaining their readers by fabulous and fanciful embellishments, and marvellous incidents, should depart from physical and geographical truth, as they have done in many instances; and from authentic history; since we find such material deviations, in this respect, in such a sober and judicious writer as Herodotus, who took considerable pains on the subject of geography. The Danube was the greatest river, excepting the Nile, known to Herodotus. He conceived, that it underwent two variations in size in Summer and Winter; (Melpom. 48—50.)—See, too, his errors as to the relative position of the Caspian, Euxine, and Persian seas, to each other, and to the Medi

terranean. It is observable, too, that Apollonius does not here speak in his own person, or pledge himself for the truth of what is advanced, respecting the course of the Danube, the face of the country, or the different routes by which the Argonauts might expect to reach Greece from Colchos. He cautiously puts all that is said on the subject into the mouth of Argus, who professes to derive his knowledge from the traditions of the ancient Egyptians; and in making him deviate from the truth, one might imagine that the poet thought he gave a more faithful picture of the rudeness and ignorance of the age he meant to describe; did we not find him, in the sequel, actually conducting his Argonauts home, by a route which sets geography at defiance.

The poet must confound the Riphean or Scythian mountains, at the heads of the Tanais, with the Alps; or else must have been wholly ignorant of the true source of the Danube; which rises (see Cox's travels into Swisserland, vol. i. p. 3,) near the Alps; in that part of the circle of Suabia, on the west, which adjoins the Swiss bounds, at a place called Donesckingen. 'This place is the principal residence of the Prince of Furstenberg, and in the court-yard of the palace the Danube takes its rise.'—See too Pliny, lib. iv. cap. 12.

422. *Boreas 'gins to blow.*] The springs of the Ister are not exactly to the north of Greece, but to the north-west. Nor is what the poet says of the Riphean hills, (which, with respect to the Danube, must be taken to be the same with the Alps,) namely, that they are seated beneath the north pole, to be exactly scrutinized. It is ac-

tually a part of poetic skill to seem to think, and really to speak, with the vulgar; and to mask the truth, by choice, in fables, that it may not shine out too palpably, and become less susceptible of ornament. Stuckius says, that by Riphean mountains here, Apollonius means the Rhetian Alps.—Hælzlinus.

428. *Trinacria's tides.*] The sea that washed the shores of Sicily, called Trinacria; from its three promontories, Pachinus, Lilybæum, and Pelorus. The poet means to say, that one branch of the Ister flows into the Adriatic, the other into the Tuscan sea; which, by catachresis, he calls the Trinacrian sea.—Gr. Scho.

429. *My native coast.*] Greece. Argus here speaks of himself as a Grecian; and properly does so, being sprung from Athamas: and he confirms his assertion by adding, Greece is my native land, as sure as Achelous is a Grecian river.—See the Gr. Scho.

437. *Lycus' offspring.*] Dascylus, son of Lycus, king of the Mariandyni, who had been sent by his father as a guide to the Argonauts, and had hitherto accompanied them.—See book ii.

454. *Ionian bound.*] The Ionian sea was properly that which bathes the coast of Italy on the one hand, and part of Greece and Dalmatia on the other; and into which the Adriatic opens. It took its name from Ionius, a person of Illyrian race; as Theopompus mentions in his twenty-first book.—(Gr. Scho.) Or rather, from the tribe of Ionians; who peopled great part of Greece and Asia Minor; and are supposed to be the descendants of Javan. Thus Milton says: 'The Ionian

gods, of Javan's issue held gods.' It was called by some, anciently, the Adriatic; indeed, the two names of Ionian and Adriatic were used indifferently.

457. *Peucè.*] Eratosthenes, in his geography, writes, that in the Danube there is an island of a triangular form, equal in dimension to Rhodes; that this island abounds in pines, whence it takes its name; that the vertex of the triangle is turned towards the course of the river, dividing the stream; and that the base or broadest side is presented to the sea. Its two other sides are thus placed parallel to the banks of the river.—Gr. Scho.

465. *Through this.*] The two channels, by which the Danube is said here to discharge itself into the sea, were called Arax and Calon. The Argonauts passed through the former; Absyrtus, with the Colchians, through the latter.—Gr. Scho.

469. *The rude and timorous, &c.*] Dryden endeavours to describe an impression of this kind, in his play of the Indian Emperor, (Act i. Sc. 2.) but exaggerates the thoughts to bombast; as is too frequently his manner.

474. *Scythian race.*] The country of the Scythians answered to that of the Ukraine, the Nogais Tartars, and the Don Cossacs. This is a flat country: the Laurian plain here spoken of, was one of those extensive plains in which Scythia abounded. Timonax (as quoted by the Greek scholiast) writes, in his first book concerning Scythia, that there were fifty different tribes belonging to that country. The Sigunni and Graucenii were of the number. The former took their

name from a kind of spear used by them. The Sindi were the people in whose region the Ister divided itself. Hellanicus, in his first book concerning nations, says, that as you sail into the Bosporus, the Sindi occur; and above them the Mæotæ, or Mæotic Scythians.—(Gr. Scho.) There were, in fact, two countries of the name of Scythia—the Western or Euxine, and the Eastern or country of the Massagetæ. Western Scythia was a member of Europe; Eastern, of Asia.

475. *The wild Sigynian, &c.*] Herodotus speaks thus of the country, Euterp. 19. 'With respect to the more northern parts of this region, and its inhabitants, (Thrace) nothing has yet been decisively ascertained. What lies beyond the Ister is a vast and almost endless space. The whole of this, (as far as I am able to learn) is inhabited by the Sigynæ, a people who in dress resemble the Medes; their horses are low in stature and of a feeble make, but their hair grows to the length of five digits. They are not able to carry a man; but, yoked to a carriage, are remarkable for swiftness: for which reason, carriages are here very common. The confines of this people extend almost to the Eneti, on the Adriatic. They call themselves a colony of the Medes.'

479. *Angurus.*] A mountain near the river Ister. Timagetus mentions it, in his work on ports and harbours.—Gr. Scho.

480. *Cauliac rock.*] This was a rock in Scythia, near the Ister, of which Polemo speaks in his origin of Italian and Sicilian colonies. It is said by the poet, that the Ister divides into its two arms

at Mount Angurus; one going to the Euxine, the other to the Adriatic sea.—Gr. Scho.

485. *Chronian deep.*] The Adriatic sea. It was called Chronian, because of the supposition that Chronus or Saturn passed from Greece into Italy, which bordered on the Adriatic sea. Hence Italy is called, by Virgil, Saturnian: *Salve magna parens rerum Saturnia tellus.* This fable is mentioned by Ennius, in his Annals: *Saturnus quem Celu, genuit;* and by L. Accius, in his Annals, as quoted by Macrobius. The near situation of Italy to the west of Greece, naturally led the Greeks to transfer Chronus to Italy. Anciently, also, it was believed, that the west was nearer to the infernal regions, and therefore to Tartarus, whither Saturn was thrust down.—So Virgil, Æneid, lib. viii. ver. 319. On account of this flight of Saturn, the Adriatic sea is called Κολπῳ ρειας, the 'bosom of Rhea,' by Æschylus, in his Prometheus, ver. 836. See professor Heyne's fifth essay on the seventeenth book of the Æneid.

491. *Dian.*] In the original, Artemis Bryteis, or rather Brygeis; from the Bryges or Brygii, a people of Illyria, who are mentioned in a subsequent part of this book. See ver. 471, or Bryges, *quasi* Phryges. See a preceding note on the Phrygians.

505. *Treaty.*] The Minyæ, finding themselves so much outnumbered by the Colchians, and fearing that they might be overpowered and cut off by them, resorted to artifice to supply what they wanted in force: or, at least, to produce some advantage by delay. They, therefore, entered into a negociation with their opponents, tending

to a compromise; the terms of which were to be, that Medea should remain, for a time, in the hands of certain arbitrators, who were to determine whether she should be restored to her parents, or remain with Jason; and that, in the meanwhile, the Argonauts should retain the possession of the golden fleece. It seems to be probable, that the Argonauts, having gained their object by the assistance of Medea, did not wish to be encumbered with her; or, at least, did not desire to expose themselves to any dangers on her account, and therefore seriously thought of giving her up, until they were turned from their purpose by her spirit and eloquence. This part of the original is very obscure and unsatisfactory. It does not appear who, on the part of the Argonauts, entered into the negociation mentioned by the poet. Perhaps Jason himself secretly wished to leave Medea behind. The poet also has forgot to mention who were the arbitrators, whose decision was to be conclusive as to the destiny of Medea. They were, most probably, some princes of the neighbourhood. Apollodorus here differs from our poet.

523. *She mark'd, &c.*] Our poet was certainly much indebted for the impassioned and eloquent passage which succeeds to the Medea of Euripides, which contains some of the most pathetic and beautiful sentiments imaginable on the subject of a wife being deserted by her husband. Virgil has imitated the expostulatory address of Medea to Jason; Æneid, lib. iv. ver. 305. There is the same passion in both. It seems also, that Catullus had this passage of our author in view in his

fine poem of the Epithalamium of Peleus and Thetis, where he introduces Ariadne complaining:

Siccine me patriis abductam perfide ab oris
Perfide, &c.

And particularly in the line following, which seems to be a transcript from Apollonius:

At non hæc quondam blanda promissa dedisti.

The passages in Virgil are so universally known, that it were idle to transcribe them here; the reader, who turns to them, will see how closely the Latin poet follows his Grecian master.

Medea was one of those dramatic characters which Horace considered as fully known and ascertained by tradition: *Sit Medea ferox invictaque.* Our author has well adhered to the outline of this delineation. In every situation she exhibits a fierce and indomitable mind. At the same time, she is not divested of feminine softness, and the graces of her sex. This shows great art and happiness, the hand of a master in the portrait.

610. *To hurl the brand.*] The same idea occurs to Dido, in the fourth Æneid, *Implessemque foros flammis:* and a little after, *Memet super ipsa dedissem.*

633. *This treaty shall confound.*] According to the account given of it by Jason, the artifice of the treaty consisted in the deceiving Absyrtus with the prospect of obtaining what he sought in a peaceable manner, and inducing him to wait until his numerous forces should disband of themselves; after which, it seems to have been the

plan of the Argonauts and their leader, to fall upon him when they found his numbers greatly diminished by the departure of his followers. The speech of Jason is perfectly in character; calm, artful, and plausible.

656. *Heralds.*] These must have been heralds sent from the Colchians, for the purpose of reclaiming Medea: 'If I can induce these men, (says the princess) by my artful representations, to co-operate in my views, they may be made the instruments of inducing Absyrtus to come and put himself into our power.'

658. *By thine hand to fall.*] There is something, perhaps, that shocks probability and decorum in the ferocity of the sentiments attributed here to Medea.—Yet the Lady Macbeth of Shakspeare is equally fierce and sanguinary.

666. *Lemnian queen.*] Hypsipile. She was daughter to Thoas, king of Lemnos, who was the son of Bacchus and Ariadne. We have seen, in the first book, how the life of this prince was preserved by the piety of his daughter.

678. *Nyseian god.*] Bacchus was so called from Nysa, a city of Arabia, where he was nursed. There was also another city of the same name in India, founded by Bacchus. One of the two tops of Mount Parnassus, which was consecrated to Bacchus, was likewise called Nysa.

681. *From Knossus.*] This was a city of Crete, whence Theseus bore away Ariadne, the daughter of Minos, king of the island. There is something ingenious and happily ominous of the future fate of Medea, in the making Jason present her with gifts which he had received from Hypsipile, whom

he abandoned; and which had formerly belonged to Ariadne, who had been deserted by Theseus.

682. *Dia's shore.*] This was the same with the island of Naxus. Callimachus recognises this appellation, which was more ancient than that of Naxus.

696. *Hurl'd spells.*] Thus Milton, in his mask of Comus,

> —— I hurl
> My dazzling spells into the spungy air,
> Of power to cheat the eyes with blear illusion.

699. *Pernicious love.*] Thus we have Οὐλομένης ἔρως. And, in Virgil, Æneid iv.

> *Improbe amor, quid non mortalia pectora cogis?*

And again,

> *Quid non mortalia pectora cogis, auri sacra Fames?*

705. *O muse, relate.*] The poet here invokes the muse to relate the subsequent transaction, in order to show how apprehensive he was, that the unnatural atrocity of Medea might appear incredible to posterity; and might, therefore, require the sanction of divine testimony. Apollonius is not here like some writers, who think it incumbent on them to make their heroes and heroines always in the right, and to find or invent some plausible pretence for every thing they do. He does not attempt to conceal or palliate the turpitude of the conduct of Medea and Jason, but speaks of them with the proper abhorrence that their crime deserved.

731. *Wily sister.*] See the description of the character of Pandora in Hesiod.

738. *Veil.*] The circumstance of Medea's covering her face with her veil, that she might not see the death of her brother, though she was the very person who had suggested the idea of murdering him, had instigated Jason to commit the deed, and even delivered the victim into his hands, reminds one of the momentary and abortive remorse of Lady Macbeth:

——— 'Had he not resembled
My father as he slept, myself had don't?'

The circumstance of the veil might have been suggested to the poet by the device of Timanthes the painter, who, representing the sacrifice of Iphigenia, and finding himself unable to depict the feelings of Agamemnon, threw a veil over the face of the monarch; and made him cover his eyes, that he might not behold the sacrifice of his child.

758. *Fury.*] The origin of the Furies was very extraordinary, and worthy of their nature and functions. When Chronus, the son of Uranus, at the instigation of his mother Terra, dismembered his father, the Furies were produced from the drops of blood which fell on the ground at that time. Æschylus, however, makes them the daughters of Night. Epimenides, or rather Empedocles, assigns Chronus as their father in these lines:

Εκ τϐ καλλικομος γενεθο χρυσῃ ἀφροδιτη
Μοιραιδ' αθαναται και εριννυες αιολοδωροι.

'Of him was golden Venus radiant hair'd,
Of him the' eternal Fates, and last dread birth,
The Furies, ranging earth to punish crimes.'

761. *First-fruits.*] As of victims slain at the altar, from which certain parts were taken in the first instance. The ancients were possessed with such a weak superstition, that they believed if any person were treacherously slain, the murderer might escape the punishment due to his guilt, and still the terrors of his own conscience, if he were to cut off certain extremities of the dead body, and suspend them under his arm-pits. This was called Νεκρον μασχαλιζειν. We find this custom alluded to in the Electra of Sophocles.—See Gr. Scho. and Hælzlinus.

771. *Entomb'd his bones.*] There was a city built at the place where the bones of Absyrtus were buried, called after him Absyrtus. It is mentioned by Apollodorus Eustathius in his comment on Dionysius Periegetes, and by Strabo, lib. vii.

792. *Peleus thus.*] This speech of Peleus is well suited to his character, which was a happy mixture of prudence and daring. The Argonauts were even yet apprehensive of the Colchians, and doubtful whether they should put to sea, until they were determined by his arguments.

806. *Electris.*] This was an island near the mouth of the river Po, in the Adriatic gulf.—See subsequent notes.

815. *Dispers'd they roam.*] Some of these Colchians settled in the region where Absyrtus was treacherously killed, and lay interred, and were called from him Absyrtensians. Others of them settled in Illyria, in the district of Enchelyes, near the Ceraunian mountains. (Gr. Scho.) The Ceraunian mountains were high hills, on the bor-

ders of Epirus, near Valona, reaching even to the sea, where the Ionian sea is separated from the Adriatic. They are now called Monti di Chimera. Heyne observes, that it is said by Apollonius that the Colchians, who settled at the Ceraunian mountains, migrated from the continent to an island opposite. Now there is no island opposite and contiguous to the Ceraunian mountains of Epirus. There were indeed, in Illyricum, Ceraunian mountains, which are mentioned both by Pliny and Ptolemy, and there are a multitude of islands opposite to Illyricum. The recollection of this may throw some light on the passage of Apollonius before us.

824. *Cadmus, Harmonia.*] Harmonia was a princess of Samothrace, the daughter of Corytus, by Electra, the daughter of Atlas. Her brothers were Jasius and Dardanus. The former succeeded his father in the kingdom of Samothrace, whence he removed to Phrygia, and left the government of Samothrace to his brother Dardanus. Harmonia married Cadmus, whom her brother had initiated in the mysteries of religion. According to other fables, Cadmus married Hermione, the daughter of Mars and Venus; or, as others call her, Harmonia; on which occasion the gods came to Cadmus, and assisted at his wedding. By her he had a son, named Polydorus, and four daughters, Semele, Ino, Antonoe, Agave. For the fate of these, see Ovid and Euripides.—Vide Apollodori Bibliotheca, lib. iii. cap. 4.

825. *Enchelean race.*] These people lived on the confines of Illyria; being at war with the Illyrians, their neighbours, they were commanded

by the oracle to choose Cadmus as their general. He left Thebes to his son Polydorus, and went to head them. Here it is that he and his wife were feigned to have been turned into serpents; a story, to which the name of the people among whom they settled might have given occasion. Some interpret this fable to signify, that they degenerated from their pristine civility to barbarians. Here Cadmus had another son, whom he either called Illyrius, from the Illyrians, his new-conquered subjects, or else that people took their name from him: Dionysius Periegetes speaks thus of the transformation of Cadmus and Harmonia, and of the tomb erected to their memory:

——— Ἴδοις περικυδεα τυμβον
Τυμβον ὀν Ἁρμονιης Καδμοιο τε φημις ενισσει
Κειθι γαρ εἰς Ὀφιων σκολιον γενος ηλληξαντο
Οπποτ' ἀπ' Ἰσμηνιδ λιπαρον γηρας ικοντο.

833. *Hyllean seats.*] The Hyllenses were a people of Illyria. They were so called from Hyllus, the son of Hercules. Hercules had this son by the nymph Melita.

857. *Pheacia.*] This was the ancient name of the island of Corcyra, so much celebrated by Homer and our poet; and so famous, in latter times, for the dreadful seditions which raged among its inhabitants. It is now known by the name of Corfu. It was subject, for some centuries, to the Venetians; but has lately become part of the republic of the Seven Islands.

858. *Melita.*] The nymph Melita was the daughter of Nereus, whose residence was in the Egean sea.—See post, ver. 922). The island of Malta seems to have been called after her.

860. *Nausithous.*] He was the son of Neptune and Peribea, and father of Alcinous.

862. *Macris.*] An island on the coast of Caria. It was anciently known by the name of Scheria.

866. *In frantic mood, &c.*] Eurystheus, son of Sthenolus, who reigned in Mycenæ, began to look on Hercules with a jealous eye, on account of his title to the crown, as being the reputed son of Amphytryon, the cousin-german of Eurystheus; and fearing lest, in time, he should be dispossessed by the hero, his hatred and jealousy rose to such height, that he left no means untried to destroy him. Hercules, who was not insensible of the motives which led Eurystheus to engage him perpetually in some desperate enterprise or other, consulted the oracle on the subject; and received for answer, that it was the pleasure of the gods that he should serve, and implicitly obey Eurystheus, for twelve years. By this response he was thrown into a deep melancholy, which, in the end, turned into furious madness; during the paroxysms of which, among other outrageous acts, he put away his wife Megara, and murdered all his children by her, which are supposed to have been twelve; because the king imposed on him that number of labours, as an expiation for their death. After this, he was restored to his senses. It must have been long after these events that the Argonautic enterprise took place, since they are alluded to in the course of the narrative.

885. *Sing, ye Muses.*] Thus Milton, Paradise Lost, book i.

> Say, muse, their names then known, who first, who last,
> Rous'd from their slumber on that fiery couch.

The poet interrogates the muse how the Argonauts pursued their voyage after the death of Absyrtus; and how they arrived at the sea. This invocation of the muse is introduced to give a greater air of solemnity and authenticity to the narrative. Apollonius seems to have been aware, that many would censure the long narrative of the circuitous navigation of his heroes, as wholly fictitious and improbable. He seems to have known the true description of earth, as far as it was known then; and to have designedly made the truth bend to poetical tradition; from which, perhaps, he did not think himself at liberty to depart, in a story of so much celebrity, and which had been treated by so many writers, as the Argonautic expedition. It is observable, that Apollodorus the Athenian, a prose writer, agrees with our poet in the most wild and romantic parts of his story, and particularly in the gross deviations from geographical truth. This evinces, that all the incidents of 'the Argonautic tale divine,' were so received and settled, by general tradition, that a departure from them would have appeared a sort of sacrilege. The poet, therefore, meant his invocation of the muse as a sort of apology for his deviation from what he knew to be true; for his gross and monstrous errors in points of geography. It is intended as an intimation to his reader, that he himself did not believe in what he narrated, but knew it to be fictitious. After all, why should Apollonius be more accurate than Virgil? The description of the strait of Messina of the latter, with its Scylla and Charybdis, is known to be a mere poetic fiction. In truth, the

narrative of the voyage of the Argonauts is not more improbable, than those which Homer and Virgil give of the wanderings of their heroes in the narrow seas branching out into the Mediterranean, for ten or for seven years: the shortest of which periods would have been sufficient for compassing the globe of the earth repeatedly.

886. *Ausonian.*] Some critics have charged Apollonius with an anachronism, in ascribing the name of Ausonia to Italy, as if it were an appellation of the country at the time of the Argonautic expedition; whereas, it acquired this name at a subsequent period from Auson, the son of Ulysses and Calypso; but it seems to be rather severe and hypercritical to treat poets as if they were bound, like historians, to strict chronological exactness. —See Gr. Scho.

887. *Ligustic isles.*] They were three in number, lying adjacent to the coast of Italy. They were also called Stechades, from Στοιχ⊖, 'a rank,' because they lay all in a row. The first was called Prota, the middle Mesa, the last Hypea: names expressive of their respective positions. They are mentioned by Pliny, lib. iii. cap. 5. They are called Ligustic, from the people who inhabited them, the Ligurians; who also gave their name to that sea. They are now known by the name of the Hieres isles. They are situated near Marseilles, on the coast of Provence: *Tres stœchades a vicinis massiliensibus dictæ propter ordinem. Quas item nominant singulis vocabulis, proten, et mesen, quæ et Pomponia vocatur, tertia Hypœa.* (Pliny). The Ligurians were anciently

an Iberian tribe, and possessed all the maritime places, not only of Gaul and Italy, but also of Spain: and, therefore, even Gades, now Cadiz, is mentioned by Stephanus Byzantinus, as a Ligustic city. The Ligures are said, in Thucydides, (lib. vi.) to have expelled the Sicani, an Iberian race, from Spain. So Dionys. lib. xxii.—Diodo. Sic. lib. v.—Silius Ital. lib. xiv. ver. 34, 35.

907. *Hyllean plain.*] That part of Illyria before mentioned, near the place where Absyrtus was slain.

909. *Liburnian seats.*] Liburnia was the country of Croatia, having Dalmatia on the south and east; on the west, Carniola and Istria. Some of these people settled in Italy. Pliny speaks of the Insulæ Liburnicæ, lib. iii. cap. 26.—*Illyrici ora amplius mille insulis frequentatur—natura vadosi maris estuariisque intercursantibus*, &c. &c. *Nec pauciores Liburnicæ*, &c. &c.—Apollonius here, however, seems rather to mean Austrian Dalmatia.—See Apollodori Bibliotheca.

911. *Issa.*] This was one of the islands in the Adriatic sea, near the coast of Liburnia.

911. *Pityea.*] This was another island, near the Liburnian coast. It is mentioned by Homer, who calls it Pityusa.

913. *Corcyra.*] There seems to be a good deal of confusion in writers respecting the name of Corcyra. Eustathius, in his comment on Dionysius Periegetes, tells us, that there were two islands of the name of Corcyra: the one, at the Ionian bay (the Adriatic), called also Pheacia; the other, within the Ionian bay. By the former, he means

Corfu, as it is now called, on the coast of Albania. By the other, an island, anciently called Melæna, and at present Curzola, near the head of the Adriatic gulf. It is of the latter island that the poet speaks in this place. Besides Curzola, there are a great number of islands, clustering near each other, on this coast: as Brazza, Lesina, Cazzola, Meleda, and Lagosta. It should seem, that anciently the island of Egina also bore the name of Corcyra.

916. *Phlius.*] A town of Peloponnesus, near the mountains of Sicyon, otherwise known by the name of Arethyrea.

919. *Black Corcyra.*] Thus the island of Curzola was anciently called Melena.

922. *Melita.*] The poet does not here speak of the island of Malta, between Sicily and Africa, so famous in modern history; but of an island between Italy and Epirus, or, according to some, between Corcyra and Illyricum. It is mentioned by Pliny.

923. *Cerossus—Nymphea.*] These were others from among the many islands that streteh from Albania along the coast of Dalmatia and Croatia.

926. *Calypso.*] Our poet calls Calypso the daughter of Atlas; others make her the daughter of Oceanus and Tethys. Our poet calls the island where she dwelt Nymphea: it is called by others Ogygia. She entertained Ulysses after his shipwreck, and he remained with her six or seven years.—See Homer, Odyss.

928. *Ceraunia.*] From being often the marks of thunder-storms. High hills on the borders of

Epirus, near Valona, where the Ionian sea is separated from the Adriatic, and reaching even to the shore; now Monti di Chimera.

929. *Juno.*] The goddess, says the poet, apprehending the hostile designs of Jupiter, raised a violent storm, in order that the Argonauts might escape the doom which awaited them, by desisting from their course, and arriving at the isle of Circe, called Electris; which, had they persevered in the course they then held, they would not have had occasion to visit. Thus they would have failed of obtaining expiation.

939. *Dodona's wood.*] Dodona was a city of Epirus, on the confines of Thessaly. It was famous for a fountain and a grove, consecrated to Jupiter, where was an oracle. The answers were given by the whispering of the leaves, which produced certain articulate sounds.

949. *Twins of Leda.*] Castor and Pollux were, probably, selected for this transaction, on a supposition that their prayers and intercession would be most agreeable to Jupiter, whose sons they were, by Leda, the wife of Tyndarus.

965. *Young Phaëton.*] So Ovid, Metam. lib. ii. l. 319. Phaëton was the son of Phebus and Clymene, who espoused Merops. Having set the world on fire, he was struck with lightning by Jupiter.—This fable of Phaëton may, perhaps, be borrowed from the traditions of the fall of Lucifer.

973. *The daughters of the sun.*] So Ovid, lib. ii. ver. 340.

974. *Enclos'd in poplars.*] Ovid, who seems to

have studied our poet attentively, and has frequently imitated him, says,

——— *Cortex in verba novissima venit.*
Inde fluunt lacrymæ; stillataque sole rigescunt,
De ramis Electra novis: quæ lucidus amnis
Excipit, et nuribus mittit gestunda Latinis.
Met. ii. 366.

The occasion of Phaëton's demanding the chariot of the sun was his being reproached by Epaphus, the son of Jupiter and Io, as falsely deriving his birth from Apollo. Ovid fancifully pretends that the people of Ethiopia (to which region, or to Egypt, Phaëton is supposed to have belonged) became black, in consequence of the conflagration and excessive heat produced at that time by their countryman:

Sanguine tum credunt in corpora summa vocato,
Ethiopum populos nigrum traxisse colorem.

985. *Celtic race.*] The Celtes, or Gauls, were the descendants of Gomer, according to the best authorities, as the Scythians were of Magog, his next brother: although the Celtes and Scythians have been confounded together by many ancient writers. They had some appellations, which seem evidently to allude to the name of Gomer: as Cymbrians, Cimmerians, Cammerians. All Europe, and the far greater part of Asia, were peopled by these two famous nations; the former, from the utmost parts of Spain to European Scythia eastward; the latter, from thence almost to the territories of China. The sons of Gomer migrated gradually from Asia to Europe, and passed,

in regular progress, from Phrygia, their first settlement, through Thrace, Hungary, Germany, Gaul, Italy, till they had spread themselves to the utmost borders of Spain.

990. *Hyperborean climes.*] The term Hyperboreans, among the Greeks, had different significations in different ages, according to the progress of geographical knowledge. Their country seems to have been anciently a *Terra incognita*, and the name a sort of vague relative term. Herodotus places the Hyperboreans to the north of the Scythians. The situation of their country does not appear to have been precisely known to him. He thought it began about the meridian of the Tanais (now the Don), and extended indefinitely eastward, occupying the country quite to the sea, in the extreme part of the north. (Melp. 13 and 36). He says they were the only people in the world who were not always at war with their neighbours, perhaps because they had no neighbours with whom they could engage in hostilities. By the extended bounds which Herodotus gives to Europe, making it greater than Asia, it appears that he meant to include the Hyperboreans in that division of the earth. The Hyperboreans of Herodotus must have been the people of Russia, and part of Siberia, who inhabit along the rivers Oby and Irtish. Britain, according to Diodorus Siculus, was the Hyberborean country of more ancient times; and after that, the more remote northern parts of Europe and Asia, which the Greeks knew only by report. Pliny the historian is more particular in his description of the Hyperboreans than any other

writer. He places them beyond the Riphean mountains, at the heads of the Tanais and Jaik.—See lib. iii. cap. 12. The reader who wishes for more detailed information on this subject, will find it in Major Rennell's work on the geography of Herodotus. There were, in fact, so many inconsistent fables among the ancients respecting the country and situation of the Hyperboreans, that modern geographers have been unable to reconcile them.—(See Gesner de Navigationibus intra Columnas Herculis). Callimachus, in his Hymn to Delos, speaks of the Hyperboreans as a distinct nation, and a people of great antiquity. Pindar places them near the Atlantic isles, or islands of the Blessed, which were supposed to have been opposite to Mauritania in the Mediterrean sea, and speaks of their religious rites.—See Olymp. Ode 3. and Pythic Ode 10.—His words are,

Δαμον υπερβορεων πειρας Ἀπολλωνος θιξαποντα.

The words of Pliny, in the passage mentioned above, (lib. iv. cap. 12.) and of P. Mela, show, that they understood by Hyperboreans very different people: *Pone eos montes, ultraque Aquilonem, gens felix, (si credimus) quos Hyperboreos appellavere, annoso degit evo, fabulosis celebrata miraculis. Ibi creduntur esse cardines mundi, extremique siderum ambitus, semestri luce et unâ die solis aversi; non, ut imperiti dixere, ab equinoctio verso in autumnum semel in anno solstitio, oriuntur iis soles brumaque, semel occidunt. Regio aprica felici temperie omni afflatu noxia carens: domus iis*

nemora lucique, et deorum cultus viritim gregatimque: discordia ignota, et egri tu do omnis, &c. Plin. Hist. Nat. Pherenicus says of the Hyperboreans:

> Ἀμφιθ' υπερβορεων οἱ τ' ἐσχατα ναιεταωσι
> Ναω υπ' Ἀπολλωνος ἀπειρητοι πολεμις.

Pomponius Mela (lib. iii. cap. 5.) says: *In Asiatico litore primi Hyperborei, super Aquilonem, Ripheosque montes: sub ipso siderum cardine jacent, ubi sol, non quotidie ut nobis, sed primum verno equinoctio exortus autumnali demum occidit, et ideo sex mensibus dies, et totidem aliis, usque continua nox est*, &c. Which shows, that by Hyperborei, Mela understood the people so near the pole, as to have six months day, the same night. Herodotus says, (Thalia 115) that it was certain both tin and amber were brought from the extreme regions of the north; and amber, in particular, from the river Eridanus, which discharged itself into the North sea. On this name Eridanus, he observes, that it is certainly of Greek derivation, and not barbarous; and was, as he conceives, introduced by one of their poets. L'Archer observes, that the Eridanus here alluded to could not possibly be any other than the Rho-daun, which empties itself into the Vistula, near Dantzic; and on the banks of which amber is now found in large quantities.

993. *Lacerea.*] This place seems to be put for Larissa, a town of Thessaly; or, perhaps, there is some corruption of the text here. Coronis, the

mother of Æsculapius, is called, by Ovid, 'Larissea Coronis,' lib. ii. ver. 542.

Pulchrior in totâ quam Larissea Coronis
Non fuit Æmoniâ.

994. *Coronis.*] Æsculapius, according to ancient mythology, was the son of Phebus, and the nymph Coronis, who was otherwise called Arsinoe. She being too familiar with Ischis, the son of Elatus of Thessaly, a raven spied them together, and acquainted Apollo with it, who slew the nymph, and ripped the infant out of her womb, whom he named Æsculapius, and committed to the care of Chiron the centaur. Hence, it is said, the raven's feathers, which before were white, were changed into black, that he might mourn for ever for the death of Coronis.—Æsculapius, becoming supremely skilful in the art of healing, restored to life Glaucus, the son of Minos; or, according to other accounts, Hippolytus, the son of Theseus; on which account he was struck with lightning by Jupiter. Apollo, being unable to avenge himself on Jupiter in person, resolved to attack the Cyclops who had forged the thunderbolts, and destroyed them. For this deed he was driven from heaven by Jupiter; and forced to serve Admetus, king of Thessaly.—Hyginus, fab. 49. Æsculapius is said to have been the first who discovered the art of midwifery. The reader will find a curious story on this subject in Hyginus; fab. 274. Æsculapius was, in time, permitted to return from the infernal regions, and advanced to divine honours. This fable is given at some length by Virgil, Æn. vii. ver. 764. Pindar, in his third

Pythian Ode, strophe 13, speaks of the fate of Coronis.

995. *Amyrus.*] A river of Thessaly, near the birth-place of Æsculapius. It is mentioned by Val. Flac. lib. ii. v. 11.

1009. *The Rhone.*] Cluverius, in his ancient geography, (article Italy, cap. 31,) may be consulted respecting the confusion of names incident to the Greek writers. The gross mistake, of saying the Rhone meets the Po, and flows (it is to be supposed jointly with the Po) with one of its branches, or arms, to the Adriatic sea, while the other disembogues itself into the Sardinian sea, is not unlike that which the poet had already made respecting the Danube, with its two supposed branches flowing from the Riphean mountains, and meeting the Euxine sea with the one branch, the Ionian with the other. Indeed, the whole geography, not of our poet alone, but of the whole set of Argonautic poets and annalists, is extremely wild and erroneous. It is remarkable, that the Greek scholiast of Apollonius, who is a very sensible, and, in general, a well-informed writer, conspires with his author in this gross error; and says, 'The Rhone, a river belonging to the country of the Celtes, mixing his waters with the Eridanus, and then dividing, proceeds in two channels to the sea: with one, he flows into the Ionian gulf; with the other, into the Sardinian sea.' A strange description this of the Rhone; which, rising from the Alps, not far from the sources of the Rhine and Danube, runs by Geneva westward through France, and discharges itself by three outlets into the Tyrrhenian sea: it traverses the great sheet of

water, called the lake of Geneva; and, near the walls of that city, unites itself with the Arve.—(See Stolberg's Travels, vol. i. p. 181.) It is probable that the first navigators and travellers were both ignorant and faithless: that their acquaintance with regions, rivers, and mountains, was but imperfect; that the information and notices which they received from the people to whom they applied, were often fallible, and calculated to mislead. Their memories, also, might have been treacherous on many occasions, and confounded and disguised the names of places and natural objects, ascribing to one the attributes and descriptions which belonged to others. Add to this, the little acquaintance which those early Greek voyagers must be supposed to have had with the languages and dialects of the regions they visited, which, of course, augmented the difficulty that lay in the way of their acquiring knowledge, and obtaining accounts from the foreigners on the coasts where they touched. If to these causes we join the love of the marvellous so generally incident to travellers, we shall find an abundant source of the fabulous. Thus may we account for the many geographical errors, inconsistencies, and impossibilities, in the first accounts of the Argonautic expedition; the main incidents of which, however, were so fully established and defined, by received opinion and tradition at the time when Apollonius came to write, that he did not think himself (as I have already observed) at liberty to innovate by varying them. Besides, it is to be remembered, that the Argonautic labours and wanderings had been the favourite

theme of a variety of writers, both in prose and song; many of whom were very ancient, and gave a high degree of credit to the traditions which they had handed down. Now it is certain, that Apollonius was a diligent imitator of the writers who preceded him, and borrowed from them the most if not the whole of his materials. This appears from the testimony of his learned scholiast, who was himself a writer of considerable antiquity: and this will account for our poet's having permitted so many inconsistencies, improbabilities, and errors. To this he submitted, lest he should violate the received creed of mythological tradition; and, by running counter to all the fabulous history of preceding times, consult historical and geographical truth, at the expense of poetical probability. It is evident, that the poet confounds with the Rhone other rivers of Italy; as the Ticinus and the Addua, which irrigate Piedmont and Lombardy, and fall into the Po; and some of them, as the Atiso, which fall into the lake of Garda, pretty near approach the Rhone. It is probable that he confounds the Arno, which flows by Florence and meets the Tuscan sea, with that branch of the Rhone which (according to him) passes to the Sardinian sea.

1021. *Spreading lakes.*] It seems, that by the λιμναι δυσχειμονες in the original, the poet meant the lakes of Garda, Lago Maggiore, and Como, which fully answer the description of the text; as they are subject to sudden gusts of wind, which render their navigation extremely dangerous. See the different travels in Italy which mention them.

Virgil speaks of these lakes, and the storms which agitate them.—Georgic, ii, ver. 159.

1022. *Celtic land.*] He must mean here the northern part of Italy, the Milanese and Piedmont, formerly called Cisalpine Gaul; and the regions of the Alps, now the Cispadane territory.

1024. *A sunken rock.*] Such is the interpretation of Rotmar, an ancient translator, who has rendered Apollonius into Latin hexameters. The Oxford editor, adopting the version of Hælzlinus, translates the word ἀποῤῥωξ, by *brachium*, an arm or creek of the river; and this sense seems to be adopted by Mr. Fawkes, who says:

> 'For through a creek to ocean's depths convey'd,
> To sure destruction had the hero stray'd.'

Certainly, the original Greek word means either a branch of a river, or an abrupt craggy rock. In my apprehension, the latter meaning is more agreeable to the context and course of the poet's narrative.

1031. *Hercynian mount.*] Here again the poet, who could not at any rate be expected to have had very accurate notions of the northern regions of Europe or Asia, (as they were very imperfectly known to the ancient Greeks, in general, as is observed by Major Rennell and other writers,) seems to pursue his fanciful system of ideal geography; and to make use of names at random, with little attention to reality; and in this he is followed implicitly by his scholiast. He speaks of the Hercynian mountain or rock. No such mountain is known. The Hercynian wood was anciently a very great forest in Germany. It is

described by Cæsar in his Commentaries, B. Gal. lib. vi. c. 24. Great part of it has been cut down since the time of Cæsar, yet still the greatest woods which remain in Germany seem to be parts of it. It is now known by the name of the Schwartzwalde, or the Black Forest. It will readily occur to the reader, that the poet had nothing to do with the Hercynian wood, or any thing belonging to it, as it was not situated near the place where the Argonauts are supposed to have encountered this difficulty.

1042. *Nations of the Celts.*] Must mean the people of the Milanese and Piedmont, where the Po and the rivers that join it wander.

1054. *Saving aid.*] Horace recognizes the protecting power extended to mariners by Castor and Pollux, lib. i. ode 3. And again, same book, ode 12. But this salutary and kindly influence they were supposed to possess then only when they appeared conjointly. Thus Pliny writes, lib. xi. cap. 37.—*Castorum stellas, cum simul videntur salutares crede, cum solitariæ graves et noxias esse.*

1057. *Ethalia.*] The island of Ilva or Elba, near Leghorn, so much celebrated in the last war; where those mottled pebbles, such as are mentioned by the poet, are yet found. These pebbles, as Aristotle observes, are vulgarly supposed to bear still the marks of the sweat which dropped from the Argonauts.—Lucas Holstenius says, ‘ When I was obliged, by fear of pirates, about twelve years ago, to take refuge in the isle of Elba, and remained some days at Porto Ferrajo, the chief town, I observed with surprise that the stones were all spotted, as if something liquid had fallen

on them in drops.' The fact is, that the island of Elba abounds in mines of iron, and the stones bear the marks of this quality in the soil; and, from the great predominance of ferruginous particles, are stained with a sort of ochrous spots.

1059. *With pebbles on the shore.*] The passage, in the original, is somewhat obscure and ambiguous. It may either mean, that the Argonauts made use of those Ψηφοι, or pebbles, as Σλιγγισματα, or strigils, for the purpose of chafing and cleansing their skins, or that, as they rubbed and cleansed their skins, the sweat dropped on the stones of the shore, ψηφισιν, and discoloured them. If this latter sense should be considered, the following couplet may be substituted in the translation.

> They cleans'd their well-worn sides from briny dew,
> Which, falling, stain'd the beach with kindred hue.

Aristotle, in his work Περι θαυμασιων ἀκουσματων, alludes to this circumstance, and thus furnishes an argument in favour of the reality and authenticity of the Argonautic expedition. He says, that among other monuments of the Argonautic expedition, there are found on the beach, at Elba, spotted stones: Το επι των ψηφων λεγομενον παρα τον Αιγιαλον ψηφους φασιν ποικιλας, ταυτας δε οἱ Ἑλληνες οι την νησον οἰκουντες λεγουσι ἡν χροιαν λαβειν ἀπο των σλιγγισματων ων ἐποιουντο ἀλειφομενοι. The island of Elba is a rock of ferruginous earth, the crystallized parts of which represent all the colours of the prism.—Denon.

1067. *Ausonian deep.*] Here taken for the Tyrrhenian sea, or *Mare inferum;* so called, in opposition to the Adriatic, on the other side of Italy,

which was called *Mare superum.* The name Ausonia was derived from the Ausones, or Ausonians, who seem to have been aboriginal inhabitants of the country; and to have lived near Circeii, or along the river Siris, in the country which was afterwards called the territory of the Latins: although, in time, the name of Ausonia extended to Campania and all the lower part of Italy, and was sometimes employed to denote the country in general.—See Heyne, Exc. iv. A. vii.

1070. *Circé held her court.*] We have the fullest description of Circe, and her habitation, in the tenth Odyssey of Homer. This beautiful fable seems to have struck the imagination of all poets, ancient and modern, most forcibly. Our poet, who had his mind strongly possessed with the romantic accounts which Homer gave of the wanderings of Ulysses, and has endeavoured to emulate them in the voyages of his Argonauts, has not omitted to embellish his poem with the introduction of this celebrated and interesting personage; and has done it both ingeniously and very naturally. Horace notices the celebrity of Circe, and her enchantments: *Sirenum voces, et Circes pocula nôsti.* Virgil, finding his hero on the shores of Italy, near the promontory of Circeii, is led to pay his respects to the enchantress, *en passant*, and does it with great taste and beauty. *Vid.* Æneid, lib. vii. ver. 15. The description of Circe, her magic, and her enchanted island, have been imitated by Tasso, in his loves of Rinaldo and Armida; by the Cavalier Marino, in his account of the gardens where Venus entertained Adonis; and by Spenser, in his description of the bower

of bliss, in the Faery Queen, book ii. can. xii. st. 42.

> Thence passing forth, they shortly do arrive
> Whereat the bower of bliss was situate;
> A place pick'd out by choice, of best alive,
> That nature's work by art can imitate, &c.

What is very remarkable, and would lead one to suppose that the English bard must have had our Greek poet immediately in his view, is, that he has introduced the story of Jason and Medea, as being pourtrayed in sculpture on the ivory gate of the bower: ut sup. st. 44. Circe, it seems, was the daughter of Sol and the nymph Persis: she poisoned her husband, the king of Scythia, that she might reign alone; and also several of her subjects. For these causes she was expelled from the kingdom, and emigrated to Italy; where she resided at a promontory, which from her borrowed the name of Circeii. Here she continued to exercise her magic and destructive arts; and transformed Picus, king of the Latins, near whose territory she resided, into a woodpecker; and Scylla, the daughter of Phorcus, into a marine monster. The fables, both of the Sirens and Circe, which are very properly joined together by Horace, have a fine allegorical meaning; and denote the alluring blandishments of pleasure, and the inordinate indulgences of sensual appetites; which draw men to destruction, or transform and degrade them into beasts.

There appears to be some doubt respecting the place of residence of Circe, and whether it was an island, or on the main land. Certainly, the place which yet bears the name of Circe at this

day, joins the continent.—Virgil, however, makes her place of residence an island; and introduces Helenus apprizing Eneas, that *Eææque insula Circes lustranda.* In this he follows Homer, who places Circe in an island. To this Pliny alludes, lib. iii. cap 5 and 9: *Circeii insula quondam immenso quidem mari circumdata, ut creditur Homero, at nunc planitie.* Varro too, as quoted by Servius in his comments on the passages of the third and seventh Æneid where Circe is mentioned, is said to have stated, that 'the place called after Circe had been formerly an island, before the salt marshes were dried up, which divided it from the continent.' This is not surprising, if we consider the ancient state of Italy when it was in great part covered with wood, before it came to be highly cultivated by the Romans; and if we consider, that even at this day there are many lakes in the neighbourhood of the place alluded to which overflow in the winter season, and that the Pontine marshes take their rise from thence. And therefore it is that Strabo, in his fifth book, reckons Circeii among the unhealthy places, where pestilential morasses were formed by stagnant inundations of the sea: Το Κερκαιον νησιαζον τῃ θαματτῃ τε και ἑλεσι. It is a very extraordinary thing, to be sure, that the ancients should have conducted Circe, the sister of Eetes, king of Colchis, a region bordering on the Black sea, from Æa, the capital of that country, to an island situated on the coast of Italy! We can only account for it, from the profound ignorance of the ancient Greeks as to geographical subjects. Before the time of the Trojan war, the boundaries of the western regions, and

the face of the country in that quarter, were altogether unknown to them. Before the time of Homer, they had only heard of this part of the world by wild and fabulous stories. Behind Sicily they imagined that a vast ocean was drawn around, and extended without interruption even to the north pole. The fable was very ancient respecting Circe, the daughter of the sun, and of her being visited by the Argonauts; who, whether they were asserted to have been conveyed on the Tanais or the Ister, were still believed to have returned home by that fabulous northern sea invented in remote antiquity. In process of time this part of the globe, so little known to the Greeks, began to be visited by their ships; and thus they gradually acquired a more certain and genuine knowledge respecting Italy, Gaul, and Spain. Circeii was a situation very proper for this enchantress, who was supposed to deal in poisons, and know the power of herbs; for Strabo observes of it, that it abounded in plants and herbs:—Φασι δε και πολυρριζον ειναι. Mount Circeum is said to abound in deadly poisons, and Theophrastus, in his History of Plants, (lib. v. c. 9.) says, that the promontory of Circeum was thickly covered with trees, and especially with myrtles; of which a certain low species, that was in much request for making crowns or wreaths, sprung on the tomb of Elpenor, one of the companions of Ulysses. (See the first essay of Professor Heyne on the seventh Æneid.) The fable of Circe seems to have been derived by Homer from some older poet, who meant to describe the allurements of pleasure by the way of apologue.

The names are obviously of Greek invention. Æa is the Greek name of the earth; Æetes is the progeny of the earth; her parents are the god of day and a nymph of ocean.

1073. *In visions of the night.*] The judicious introduction of visions often has a fine effect, and may be rendered one of the most powerful and affecting pieces of machinery in poetry. Visions prepare the reader to expect certain incidents, and a particular mode of speaking and acting. If the conduct and sentiments of the actors and speakers should be rather incredible and extraordinary, the introduction of a vision serves to reconcile the mind to it, and to render it more probable; as including in it something of overruling influence and supernatural agency. This machinery also gives an opportunity of introducing a variety of wild and picturesque imagery, by the way of episodical ornament.—Apollonius, who is certainly in many respects a very judicious and scientific poet, has made an artful use of this engine. In a former part of this poem, a melancholy vision has a powerful effect on the mind of Medea; and the present dream is well imagined, to fill the breast of Circe with alarm, and send her, in consequence, with her attendants, to the shore to meet the Argonauts.

1085. *With pious rites, &c.*] The custom of performing ablutions to avert evil, after frightful and ill-omened dreams, prevailed very generally among the ancients. Thus, Silius Ital. lib. viii. and Aristophanes Ranæ, 1379:

Ἀλλα μοι αμφιπολοι λυχνον ἁψατε
Καλπισι τ' εκ ποταμων δροσον ἀρατε

Θερμετε δ' υδωρ
Ὡς ἀν θειον ἐνειρον ἀποκλυσω.—
Ιω ποντιε δαιμον,

1098. *Her first rude work.*] So Milton, Paradise Lost:

'The grassy clods now calved.'

The description in the original is very fanciful and ingenious.

1118. *The vestal hearth.*] The behaviour of Ulysses was similar on his arrival at the palace of Alcinous. He took his station at the hearth:

——Ἑζετ' ἐσχαρη ἐν κονιησι
Παρ πυρι, οἱ δ' αρα παντες ακην ἐγενοντο σιωπη.

So, when Coriolanus took refuge in the house of Tullus Aufidius, the Volscian chief, he seated himself on the hearth, as a suppliant. The rights of suppliants, as well as the laws of hospitality, were most religiously observed among the ancients: the suppliant was peculiarly under the protection of Jupiter, who thence obtained the appellation of Ἱκησιος, the god of suppliants. Jupiter was also worshipped under the title of Φυξιος, or the god who protected fugitives. Those who had the misfortune to commit homicide were permitted to save themselves by flight; and enabled, by certain religious rites and oblations, to expiate the guilt they had incurred. The same spirit is recognised in the Jewish law, which made a provision for the slayer who killed his neighbour ignorantly, and not of malice prepense; and appointed three cities of refuge, to which he might flee, 'lest the avenger of blood (the kindred of the

deceased) might pursue him while his heart was hot.'—See the nineteenth chapter of Deuteronomy.

1121. *Stung with reproaches.*] The pensive and contrite demeanour of Jason and Medea is finely imagined, and truly natural. Apollonius was not one of those indiscreet poets who delighted, like the German playwrights, in depicting objects that outrage nature, 'monsters redeemed by no virtue.'

1133. *The atoning sacrifices.*] The passage which succeeds in the original, is one of those which very much vex and annoy translators. The minute descriptions of ancient manners and religious ceremonies cannot easily be transferred from a dead to a living language, and yet they are often the most curious parts of ancient classics. In the passage before us, for instance, it is not easy to tell in smooth verse, and without falling into the low and mean, that Circe offered up a sucking pig, (which was the victim used in these rites of atonement and purification,) and that she washed the hands of the suppliants in its blood.

1162. *Listen'd.*] Circe was anxious to hear Medea speak; as, at first glance, she had suspected that she might be her kinswoman, from observing in her eyes that peculiar fire and lustre, which distinguished the descendants of the god of day.

1174. *Some events, &c.*] There is great delicacy, and a feminine attention to decorum, in Medea's saying that she fled from the wrath of her father with her cousins, the sons of Phryxus, instead of owning that she fled with Jason. Her reserve and caution on this occasion, and her desire to pass

over in silence the death of her brother, are very beautiful and natural. Medea, though ferocious, artful, and a slave to her unruly passions, is not devoid of virtuous feelings; in particular, she shows a strong sense of feminine delicacy, a regard to character, and a wish to preserve decent appearances. Thus the poet judiciously forbears to outstep the modesty of nature, by an unqualified exhibition of depravity.

1176. *In vain.*] The behaviour of Circe is very noble, and finely marked. Her superior penetration, reading the guilt and weakness of Medea through her attempts at concealment, and this mixed with compassion for her sex; the superior dignity of Circe: all these form an admirable contrast to the conscious guilt and humiliation of Medea.

1185. *Ties of kindred.*] Circe was the daughter of the sun, and sister of Eetes, according to our poet.

1190. *Hence with that partner, &c.*] There is much dignity and propriety in the whole conduct of Circe on this embarrassing occasion. She felt for the affliction of Æetes, and saw the criminality of Medea in all its deformity; but she could not think of violating the sacred laws of hospitality, or the rights of suppliants; neither could she forget that the unhappy Medea was also her relation.

1208. *For Juno sought to learn, &c.*] Juno was anxious to know the precise time when the Argonauts should renew their voyage, that she might exert herself to protect them, and facilitate their progress.

1217. *Vulcan's forges.*] Agathocles, in his records

or memorials respecting the forges of Vulcan, relates that there are two islands on the coast of Sicily; one of which is called Hiera, the other Strongyle, which day and night emit flames. One of these islands is called Lipara, according to others. The same writer again, in his seventh book, says, 'There are islands on the coast of Sicily; two of them are volcanic:—the one is called the island of Eolus, the other of Vulcan. In which latter there is said to spring a river of fire.'—Gr. Scho.

1218. *Deafening hammers sound.*] These islands are also called the Eolian islands, on account of the intimate and natural connection between air and flame. The Greek scholiast says, that the peculiar residence of Vulcan is in Lipari and Strongyle, (these are two of the islands of Eolus) on which account a violent noise and crackling of fire was heard in them. It was an ancient tradition, that any person who chose, might bring unwrought iron and leave it on the shore of these islands, together with money, as the price of manufacturing it; and that, if he came the next day, he was sure to find in the place of it a sword, or whatever other thing he wished to have forged for him. Pytheas relates the same story in his, 'Circuit of the Earth,' and adds, that the sea all around those islands is on fire.

1223. *Progeny of air.*] This is strictly and philosophically just; because the winds are produced by currents of air, or rather are currents of air.

1230. *The nymph.*] Virgil evidently had this machinery of our poet in view in the first Æneid. But he has improved very much on his original, by resorting to other sources, and combining an

imitation from Homer, lib. i. ver. 51. Again, Æneid, lib. v. ver. 606:

—— Irim de cælo misit Saturnia Juno
Iliacum ad classem ventosque aspirat eunti.

1241. *Stormy winds.*] Homer speaks of Eolus in the same manner with our poet and Virgil:

Κεινον γαρ ταμιην ανεμων ποιησε Κρονιων.

Baron Stolberg, in his travels, gives the following account of the Eolian or Lipari islands, vol. ii. p. 518: 'As these islands, which rise out of the sea like mountains with their steep shores, are seen to a great distance, and as you turn towards them, (like the wandering rocks of Homer, in face of Scylla,) always appear to have a different situation; the great poet, profiting by these circumstances, called the island of Eolus the swimming island. Lipari, like its companions, is high; and, like theirs, the declivity of the shores have the colour of iron; at least, when seen, as they were by us, at a distance. The island of Lipari was formerly volcanic. The following is the account which Diodorus gives of it:

'The wind bursts forth with great rushing and noise from the caverns of Strongyle, (Stromboli) of Hiera Hephæsta, consecrated to Vulcan, and now called the volcano. They cast out sand and hot stones, so that some believe that they have a subterranean passage, and are connected with Ætna, and that they mutually vomit fire.

'Liparus, son of the Italian king, Auson, driven away by his brother, first peopled and cultivated the Eolian islands; and after him, Lipara (Lipari)

took its name. Æolus, the son of Hippotas, came there, and married Cyane, the daughter of Liparus. He was king of Lipara, and aided his wife's father, who sighed after Italy, to conquer Sorento. Ulysses visited this Æolus, who was an upright man, and was called the friend of the gods. The invention of sails is ascribed to him. By observing the tokens which the fire afforded, (the ascending smoke, that appeared fiery by night,) he could prognosticate concerning the winds to the inhabitants; from which the fable arose, that he was lord of the winds. Æolus had six sons, one of whom reigned in the country of Rhegium: the five others in Sicily. The fame of their father, and their own mild and just behaviour, induced the Sicani and the Siculi, who had always before been at variance, to obey them. The family reigned long till it was extinct; and the Siculi afterwards selected their own princes. The Sicana waged civil wars.'

The fiction that Æolus ruled the winds, and the account of his being able to foretel the change of the wind by the prognostics of fire, on which this fiction is founded, were occasioned by the opportunities he had of observing the wind, which changes sooner in high regions than in the low; and mariners, to this day, predict the change of the wind from the smoke that rises out of the volcanic islands, and from the vapours that ascend from the others.

Rucellai has given a fine description of the Cyclops, in his beautiful and classical poem, 'Le Api:'

Come ne la fucina i gran Cyclopi,
Che fanno le suette horrende, &c.

1254. *Wandering isles.*] The rocky islands, named the Cyanean, were also called Πλαγκται, or 'erratic,' by the Greeks. Dionysius Periegetes speaks of those wandering rocks:

Κυανεας ὁθι μυθος ανειδεας ἐιν ἁλι πετρας
Πλαζομενας καναχηδον επ' ἀλληλαισι φερεσθαι
Εκ δε τοι ὀιγομενος παραπεπλαλα εγγυθι ποντος.

See Heinsius on Ovid, Metam, lib. vii. ver. 162.

1260. *Scylla.*] So Virgil, Æneid, lib. iii. ver. 420.

1264. *Thy proud virtue.*] This was not altogether the case, according to ancient mythology. It was rather the prudence of Jove himself, than the reserve of Thetis, that prevented the progress of this amour. It had been foretold, that if Jupiter should proceed to gratify his passion for Thetis, the offspring would be a son who should dethrone him, as he had dethroned his father Saturn. Ovid, in his Metam. lib. xi. ver. 221, ascribes this prophetic warning to Proteus.

1276. *Themis.*] She was one of the daughters of Uranus and Terra, the sisters of the Titans, who were called Titanides. The names of the other sisters were Tethys, Rhea, Mnemosyne, Phœbe, Dione, Thea.—See Apollodorus, Ath. lib. i. c. 2, where he speaks of the birth of Pallas; and see note on this subject, on book iii. near the beginning.

1283. *First of mortals.*] Peleus. Aristophanes speaks of the temperance of Peleus in his comedy of the Clouds. Peleus, on this account, (his pru-

dence and temperance) received the sword.'—There is a noble poem of Catullus on the nuptials of Peleus and Thetis.

1287. *Sustain'd the nuptial light.*] That is to say, I acted as your mother, on the occasion of your marriage ceremony, in sustaining the nuptial torch. For it was the office of the mothers of the brides to bear these torches. This custom is mentioned by Euripides in his Phœnissæ:

> Εγω δε ȣ̓τε σοι πυρος ἁνηψα φως νομιμον
> Εν γαμοις ως πρεπει μητρι μακαρια.

'I did not light the flame of a legitimate fire, for thy nuptials, as suits a happy mother.' Juno dwells on her performing this office, to show her particular regard and tenderness towards Thetis, and to engage that goddess to a return of gratitude. Juno, at any rate, was the goddess who peculiarly presided over marriage rites, whence she was called '*Pronuba* Juno.'

1294. *Naiads.*] He means Chariclo and Philyra, by whom Achilles was nursed in the cave of Chiron. The former was the mother, the latter the wife of the centaur.—Gr. Scho.

1296. *Doom'd to wed.*] Anaxagoras says, that, in reality, all these fables respecting Achilles were invented by the people of Sparta, to do honour to that hero. Some relate, that the gods, sympathizing with his mother Thetis, raised Achilles to immortality. Ibycus was the first who related that Achilles, arriving at the Elysian fields, married Medea. In this fable he has been followed by Simonides, (*vide* Gr. Scho.) and many others of the ancient mythologists.

1298. *And Peleus too.*] There is something dramatic here. The author of the Egimius, in his second book, says, that Thetis, being desirous to know whether her sons by Peleus were mortal or immortal, threw some of them into caldrons of boiling water, and others into the fire; and that many of them being destroyed in this manner, Peleus became enraged, and prevented Achilles from being plunged in the fatal caldron. Sophocles, in his play called 'The Lovers of Achilles,' says, that Thetis, being bitterly reproached by Peleus, deserted him. Staphylus, in his third book respecting Thessaly, relates, that Chiron, being a person of great wisdom, and skilful in astronomy, was desirous of rendering Peleus very illustrious and famous; for which purpose he sent for the daughter of Actor the myrmidon, and caused reports to be generally circulated, that Peleus was about to intermarry with Thetis, the marine goddess, under the sanction of Jupiter, who was to bestow her on him as a bride, and that the gods would come, with rain and storm, to the nuptials. Having spread these reports, he watched the time when he knew by certain prognostics there would be a vast deal of wind, and fixed the solemnization of the nuptials for this period; and Peleus having espoused Philomela, the daughter of Actor, the fame of his being married to Thetis became general.—Gr. Scho.

1315. *Charybdis and Scylla.*] The rocks opposed to each other in the narrow and dangerous strait between Italy and Sicily, called the Faro of Messina. Scylla was on the side of Italy;

Charybdis on that of Sicily, adjoining Cape Pelorus. The Greek scholiast says, that the fable of Scylla arose from the circumstances of the promontory of Scylla, when viewed at a distance, having some imaginary resemblance to a woman's head; and there being a number of vast and terrible rocks beneath that were full of hollow places and deep caverns, the resorts of monsters of the sea. The vessels which, endeavouring to avoid the rocks of Scylla, approached too near the whirlpool of Charybdis, were sucked in by it, and swallowed up; and those which strove to avoid the dangers of Charybdis, being driven on the rocks of Scylla, were dashed to pieces and destroyed. When the vessels were wrecked, the dogs of the sea, and other destructive monsters, used to issue from their retreats, and devour the unfortunate mariners. It seems that Scylla, according to the descriptions of the poets, had dogs with ravening mouths projecting from her sides and breast, which used to seize on the sailors who approached her; a fable which originated in the circumstance of the seals, and other monsters of the deep, emerging from the recesses beneath the promontory. Acusilaus relates that Scylla was the daughter of Phorcus and Hecatè. Homer says, that the mother of Scylla was named Cratais.—Odyss. λ: Τον απεγρεψασκε Κραταις. Apollonius seems to follow their accounts, and reconcile them by adding, that Hecatè was named Cratais. The author of the 'Μεγαλαι εοαι' says, that Scylla was the daughter of Phorbas and Hecatè. Stesichorus, in his Scylla, says that she

was the daughter of Lamia. Thus far the Greek scholiast.) Milton, Paradise Lost, book ii. ver. 659, alludes to these descriptions:

——— 'Far less abhorr'd than these
Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore.'

Homer, in his Odyssey, book xii. ver. 73—97, gives the description of Scylla. It is thus translated by Pope:

'High in the air the rock its summit shrouds
In brooding tempests and in rolling clouds;
Loud storms around, and mists eternal rise,
Beat its bleak brow, and intercept the skies.
When all the broad expansion, bright with day,
Glows with the' autumnal or the summer ray:
The summer and the autumn glow in vain;
The sky for ever lours, for ever clouds remain.
Impervious to the step of man it stands,
Though borne by twenty feet, though arm'd with twenty hands,' &c.

The poet, desirous of creating a bold fable out of these rocks, was obliged to give them a terrific form. That figurative sense which he has so frequently employed, and which so few of his commentators have understood, he employs here, that he may envelope his object in clouds. This rock, in reality, is not so high as to be covered with clouds on a clear day; but its form is striking, and inspires terror: at present the rock is not pointed, for a castle has been built upon it: but, even now, had a man twenty hands and twenty feet, as Homer says, he would not be able to climb it. It rises like a round tower; the breadth

of which, compared to its height, may justify the epithet deformed; and, towards the sea, it presents a sharp three-forked cliff. In this cliff we find the three rows of teeth of Homer. The neighbouring cliffs too presented themselves to the creative fancy of the poet. The fiction of the sea-dog, the dolphin, and the still more huge monsters which she makes her prey, is founded on an admirable knowledge of the nature of the sea; for it abounds in dolphins, and a large kind of fish which the Italians call *cane del mare*. It even occasionally happens that a kind of whale, of the species the French call *cachelot*, is stranded on those shores.

There have been frequent contests concerning Charybdis, which, as described by Homer, is no longer to be found. He could not mean the lower rocks; for his description has placed Charybdis opposite to Scylla. These countries, ever subject to the grand phenomena of nature, may have suffered great changes from earthquakes. Is not even the opinion of several ancient and modern philosophers probable, which maintains that Sicily was anciently separated from Italy by an earthquake? It was the supposition of Cluverius, that, according to the relation of Homer, which placed Charybdis opposite to Scylla, it must have been at the promontory of Pelorus, now called Capo di Faro: but as he could not find it there, he supposed the whirlpool, which is opposite the light-house of Messina, to be the true Charybdis, and accuses Homer of an error. But how came he not to find the real whirlpool of Homer, which is known to every fisherman of Scylla, of Capo di Faro, and

Messina, and forms itself between Capo di Faro and Scylla? The current runs from the north-east to the straits of Faro. There is a regular ebb and flow of the tide every six hours; and when a strong wind sets in to oppose either the ebb or the flow, a whirlpool still rises before the promontory.

This ebb and flow has been ascribed by some to a subterraneous passage, said to exist between Mount Ætna and the sea. By Aristotle it is ascribed, like other ebbs and flows, to the influence of the moon; and this opinion is confirmed by the regularity of the six-hour tide. It is certain, that, in the time of Homer, the tides, which were common to but few places of the Mediterranean, were very imperfectly understood. He therefore says, that three times a day Charybdis engulfed the waters, and three times a day vomited them up again.

The navigator of a small packet-boat, if unacquainted with these seas, might probably meet with the misfortune against which Circe cautions Ulysses, when she warns him, while avoiding Scylla and her projecting cliffs, 'Not to approach the whirlpool of Charybdis.' Earthquakes, or some other natural cause, have now operated a material change; and this strait is by no means so formidable to mariners as in ancient times; even men of war may now pass through it.

1329. *And raging fires.*] The subterranean fires boiled up from the depths near this dangerous pass of Scylla and Charybdis, so that the sea was heated by them; as Metrodorus says in his first book concerning history. Theophrastus, in his

historical monuments, says, the crackling and noise of flames are heard from the Eolian islands to the distance of a thousand stadia; and that a sound, resembling thunder, is heard from them, in the neighbourhood of Taurominium.—Gr. Scho.

1368. *But beware.*] This injunction was given to her husband by Thetis from a motive of reserve and delicacy. It was natural for her to think, that a principle of vanity might dispose Peleus to point her out to his companions among the Nereids; a circumstance which would be highly offensive to her feelings, as she knew they were all to appear naked.

1382. *O'er flaming lamps, &c.*] The reader will find a fable resembling this in the Persian tales: where a prince is married to a beautiful and accomplished princess of the race of the Genii. One of their children is thrown into a great fire, and immediately disappears: another is, immediately after its birth, given to a great bitch, who carries it off in her mouth. The husband, like Peleus, breaks out into an agony of passion. This produces a separation from his wife, and a series of misfortunes to the prince. The princess, however, is induced, in process of time, to relent, and return to her husband, with their children now full grown, and completely adorned with beauty and accomplishments; and it then appears, that she had taken the method above mentioned of sending away these children, that they might be educated among the Genii. This fable is also applied to Ceres, when she undertook to bring up Triptolemus; in order to render him immortal, she fed him all day with celestial food, and

covered him at night with burning embers. His father, Elusinus, observing this, expressed his fears and anxiety for his child. The goddess, in displeasure, struck the father dead; but conferred immortality on Triptolemus.

1411. *They soon a fair and florid.*] I have followed the Oxford editor in his translation of the Greek word ανθεμοεσσαν, in the text, which he renders *floridam.* But the Greek scholiast seems to make this word the proper name of the island. For he says, 'The poet has followed Hesiod, in calling this island of the Sirens by the name of Anthemoessa'—Νησον εις ἀνθεμοεσσαν ινα σφισι δωκε Κρονιων.

1412. *Sirens.*] Stolberg, vol. ii. p. 104, says, 'It was generally believed among the ancients, that Surrentum, now Sorento, derived its name from the Syrens. I cannot conceive how the naked rocks that project from the promontory of Massa, or those smaller cliffs that face Sorento, could have been supposed the island of the melodious Syrens; but he likewise tells us, they sang in flowery meadows. That the charming island of Homer lay between the promontory of Circe and the gulfs of Sicily is certain; but I should rather seek it in the vicinity of these gulfs. We find, that after Ulysses and his companions had passed the island, they heard the thunder, and saw the smoking billows of Scylla:

> 'Now all at once tremendous scenes unfold,
> Thunder'd the deeps, the smoking billows roll'd.'
>
> *Pope, Odyss.* Book xii. ver. 240.

'The cliffs situated on the bay of Salerno, on the further side of the cape of Sorento, called 'Le Galle,' are commonly supposed to be the island of the Sirens. Mount Erix overlooked Drepanus, celebrated for a temple of Venus. This city was much renowned for the beauty of its female inhabitants: hence perhaps the fable of the Sirens; and the truth of Butes being allured by the Sirens might be, that, attracted by the beauty of the women, he remained behind the Argonauts.'

The city, formerly Lilybeum, is now called Marsala. The Butes mentioned in the text is said to have had a son by Venus, who was named Eryx, and from whom the mountain of that name was called. In reality, Eryx was the son of Butes, and Lycaste, a famous courtesan, who for her beauty was denominated Venus.

The names of the Sirens were, Thelxinoè, or Thelxiopè, Molpè, and Aglaophonos. The fable of the Sirens is variously moralized. Plato supposes them to have been the goddesses of harmony, who tuned the spheres; a beautiful and poetical notion, which has been adopted by Milton:

> —— Then listen I
> To the celestial Syrens' harmony,
> That sit upon the nine infolded spheres,
> And sing to those that hold the vital shears,
> And turn the adamantine spindle round, &c.

Pausanias will have it, that they were the goddesses of eloquence and persuasion in all their branches. Others suppose, that by the Sirens are meant the allurements of sensual pleasure;

and that their number is fixed at three, with a reference to the three grosser senses, of smelling, tasting, and feeling. Certainly this is one of the most agreeable fables in Greek mythology; and one which has made a greater impression on the imagination, and furnished more learned allusion, and matter of more poetical embellishments, than perhaps any other. The reader will find some similitude to it in the fictions and traditions of the beautiful and animated poetry of the east. Spenser has availed himself of the fables respecting the Sirens in his fine description of the mermaids, that sing to tempt Sir Guyon; book ii. canto xii. stanzas 30—33. Among others, whom Ceres sent in quest of Proserpine, were the Sirens. On which occasion she gave them wings. It is observable, that Spenser meant to refine on the ancient mythology, in making his mermaids five in number, evidently in correspondence with the whole number of the senses. Though I doubt whether the ancients were wrong in omitting sight and hearing, as being productive of pleasures more spiritual and less degrading than the other three, from the number of their Sirens. The passage of Spenser to which I allude, is not inferior to any in that exquisite poet. Orpheus, in his Argonautics, gives us the substance of the song, with which, he says, he overpowered the seductive strain of the Sirens.

1436. *He swept with mastery.*] The line in the original, which expresses this idea, is a most happy instance of the sound echoing to the sense, and shows the consummate skill of our poet in versification. It is verse 907 of the original:

Κραιπνον ἐὐτροχαλοιο μελος καναχησεν ἀοιδῆς.

All the feet in this verse but the last are dactyls, and the words are all such as accord with the sense. They express the sonorous crash of a bold and hurried descant; the energetic and rapid numbers of the masculine strains, which the bard of Thrace employed to counteract and overpower the seducing songs of the Sirens. On the contrary, the preceding lines, which describe the songs of the Sirens, are not less expressive of languor and seductive softness. The word Κρεγμω, used by the poet, is particularly expressive of the strong and energetic manner in which Orpheus played, or rather smote the lyre.

1450. *Queen of love.*] Venus protected Butes in a double right; both as having some influence over the sea, from whence she sprung, and as considering Butes, who was the victim of soft indulgence, as a peculiar object of her favour. Another similar fable has sprung from this; it is related by Diodorus, in his fourth book, concerning Eryx, the son of Butes, who became the husband of Venus. Eryx is the name of a mountain between Drepanum and Panormus.

1455. *Lilybeum rears.*] Dionysius Periegetes (De Situ Orb.) speaks of the three promontories of Sicily.

Ακρα δε ὁι παχυνος τε πελωρις τε λιλυβη τε
Αλλ' ἡ τοι λιλυβη μεν ἐπι ριπην ζεφυροιο, &c.

1463. *The flame of Vulcan.*] See the note on a preceding line. Pindar, Callimachus, and Virgil, (in his third Æneid) seem to have vied with each

other, in sublime and magnificent descriptions of the eruption of volcanic fires, and the labours of Vulcan and the Cyclops at their forges. The verses of Callimachus, describing the roaring of the flames and the noise of the hammers of the gigantic workmen, are a noble instance of the power of versification, in making the sound an echo to the sense. See Hymn to Delos; and Pindar's first Pythian Ode, decade 5.

Stolberg says, vol. i. p. 455: 'The promontory of Circè, now called Monte Circello, has likewise been called by the inhabitants Monte Felice. And even those to whom the name of Circè is as little known as the name of the poet, who rendered the enchantress immortal, have yet their narratives to detail concerning the great sorceress who once inhabited this mountain. 'Near this,' he says, 'he observed, that suddenly a Will of the Wisp rose over a marsh, which the traveller concluded to be the beginning of the Pontine marsh. I had never seen one,' says he, 'so bright before; it frequently rose very high, danced to a great distance, and always returned back to its former place. Appearances of this kind must have impressed the minds of the rude and ignorant with awe, and disposed them to suppose the neighbouring regions the haunts of sorcery, and the residence of spirits and demons.'

Stolberg's Travels, vol. ii. p. 197: 'The rock of Homer has a fantastic and terrifying form. We took boat, and went to it; as soon as we arrived, let us hear the description of the great poet, and wonder with how much penetration he

observed, and how much there was of reality in his daring imagery.

'Circe warned Ulysses against the Planetæ, the erratic or wandering rocks. Immediately in the front of the rock of Scylla craggy cliffs advance out of the sea, against which the foaming waves more or less continually dash. The eye is deceived, or might be induced to ascribe the motion of the sea to the cliffs. A similar accident happens in the Baltic, where people, as I have often experienced, mistake the stones, which the sea now washes, and now leaves bare, for swimming sea-dogs. Homer may have made the voyage on board a Phænician or Grecian vessel; or rather, no doubt, a Phænician; and still it is probable, that the mariners of his age were ignorant enough of these coasts, actually to imagine that the cliffs floated. Pliny himself, that great naturalist, believed that the rocky islands of the Lago di Balsena floated.'

1468. *Around the vessel now, &c.*] Virgil has imitated this passage in the first Æneid: in the passage which describes the sea nymphs extricating the Trojan vessels from the rocks and Syrtes. Camoens was so particularly struck with this passage, that he has imitated it in his second and fifth books.

1500. *Their labours Vulcan, &c.*] This is beautifully and fancifully imagined. I cannot forbear remarking here, what I have already frequently observed, the graphic talent of Apollonius. What a fine subject for painting is here furnished! the whole sea animated; the Nereids swimming in different groups and various attitudes, supporting

the ship over the rocks. Vulcan propped on the handle of his hammer, and looking forward to view their labour from the top of a high promontory. Juno gazing down from heaven, and, in a transport of solicitude and fear for the safety o the vessel, throwing her arms round Minerva. This preceding passage of Apollonius is imitated by Camoens, book ii.

1508. *Such was the delay.*] There seems to be some doubt what was the portion of time intended by the poet in this passage. The generally received interpretation is, that he meant the half of the artificial day, Νυχθημερου, or the space of a vernal day, twelve hours. On the one hand, it may be objected that the poet gives but a despicable idea of the energy and exertions of the goddess and the nymphs, in supposing that they consumed so much time in extricating the vessel from its dangerous situation; on the other side it may be replied, that Apollonius wished to impress on his readers the arduous nature of the task. However, the passage will bear the meaning of a space of three hours, one fourth part of a vernal day; or perhaps even of one hour out of twelve, of which the vernal day consists, when days and nights are equal. This version is confirmed by resorting to the subsequent line 1513, where it is said, the Argonauts sailed past the pastures of the sun in the course of the day; which seems to intimate, that the residue of the day was thus employed. (Hælzlinus). The Oxford editor conjectures, that ηματῳ αισα may mean the day itself, or the very day, *i.e.* the whole day; as in the Odyssey τ. 84, ἐλπιδῳ ἀισα signifies *spes ipsa*,

'hope itself.' This, however, seems to be a forced interpretation.

1522. *Of the flocks and herds of the sun.*] Some later writers have placed these flocks and herds of the sun at Mylæ, on the western shore, on account of the extraordinary fertility of the lands there.—(Vide Cluver. Sicil. 115. p. 307.) The origin of the name Trinacia, or Thrinacia, is doubtful; that of Trinacria is later. Some have sought for Thrinacia in Ortygia, as Martorellus: *I fenici I primi abitatori di Napoli.* Rather according to the guidance of fancy than reality. Respecting the flocks and herds of the sun, there was an ancient and very elegant fable or allegory, prior even to the time of Homer, concerning the lunar year consisting of 350 days; which some mythologist had ingeniously feigned to be fed as the flocks and herds of the sun. Their generation was said never to fail, but to be everlastingly renewed. Their colour was pure white, and their horns of gold, in allusion to the brightness of the sun. Nymphs, the daughters of the sun, were assigned to them as their guardians; and the station where they were fed was assigned to them in some sea, at that time little known, and very far to the west; by which was meant Sicily, then called Thrinacia, Trinacia, and after Trinacria. The first idea of this beautiful fiction might have been suggested by the numerous consecrated flocks and herds which were fed in many places, and dedicated to the indigenous and tutelary deities of the soil.—See Heyne not. in Apollod. 214.

1523. *A silver crook.*] The word in the original,

χαιον, signifies a staff curved at one end, which shepherds use. Callimachus says:

Επρεπε τοι προεχουσα καρης ἐυρεια καλυπτρη
Ποιμενικον πιλημα και ἐν χερι χαιον εχουσα.—Gr. Scho.

1524. *Shining brass.*] In the original *orichalcose.* Horace takes notice of this metallic substance, *Tibia non ut nunc Orchalco vincta.* The Greek scholiast says, this was a species of brass which took its name from a certain man named Orius, the son of Euretus. Aristotle, in his Τελεται, denies both the etymology of the name and the existence of the thing. Others say, that this is a rash and hasty assertion, and that there is really a metal so called. Stesichorus and Bacchilides mention it; and Aristophanes, the grammarian, takes notice of it. Some, as Socrates and Theopompus, (in his twenty-fifth book) say, that Orichalcus was the name of a statuary.—See Gr. Scho. on ver. 973.

1534. *Beyond the Ionian bay.*] By the πορθμος ιονιος, in this place, the poet means the entrance into the Adriatic gulf, before which the island of Corfu lies. This island had various names anciently; among others that of Ceraunia. The fable of the sickle of Saturn, with which he dismembered his father Cœlus, being here deposited, seems to have arisen from the falcated form of the island. Corcyra was at first called Drepanè, a name borrowed from Δρεπανη, or Δρεπανονα, 'sickle;' either because (as has been mentioned) the sickle of Saturn was there deposited, or from Ceres, who, for a time, inhabited this island, and having first taught the Titans to sow

and reap corn, obtained a sickle from Vulcan in return. She afterwards was fabled to have concealed this sickle in the maritime parts of the island, which conformed to the shape of it. Ceres is reported to have made this island her place of residence, out of affection to Macris, the nurse of Bacchus. The Pheacians, who inhabited this island, were said to be of divine origin. After the name of Drepanè, Corcyra obtained that of Scheria. The origin of this name is assigned by Aristotle, in his 'Polity of the Corcyreans.' This name, also, is deduced from the interference of Ceres. It is said that she, being very apprehensive that Drepanè, in a course of years, might become a continent, by the alluvions of rivers, entreated Neptune to turn the course of the rivers in question; and the god having complied with her request, the island, instead of Drepanè, began to be called Scheria; from two Greek verbs, σχειν, 'to restrain,' and ρειν, 'to flow.' The island was also called Macris, from the nymph who nursed Bacchus: Corcyra, from a nymph of that name, the daughter of Asopus.—Gr. Scho.

1536. *With spacious harbours.*] The word, in the original, ἀμφιλαφης, intimates, that this island afforded excellent ports on both sides; the projecting necks of land, on which the city of Corfu and the town of Pagiopoli are situated, run out parallel to each other; and have, on each side of them, deeply indented bays; so that the epithet Ἀμφιλαφης, or 'capacious,' applies with peculiar propriety to the port of Corcyra. Callimachus, speaking of the harbour of this island, describes it as capacious, and ἀμφιδυμον, afford-

ing an approach on either hand. Apollonius, in his Periplus of Europe, speaks of the haven of the Pheacians.—See Gr. Scho.

1543. *Bounteous Ceres.*] It appears that Corcyra must anciently have been a great corn country, and of uncommon fertility, since Ceres had so great a share in the fabulous traditions and antiquities of the island. The Pheacians were great lovers of pleasure and good cheer, to which they were naturally led by the fertility of the soil, and the benignity of the climate. This disposition of theirs is noticed by Horace: *Pheax reverti*, to return sleek and pampered. The inhabitants of Corcyra are celebrated by Callimachus, Hymn to Delos, for their hospitality. Κερκυρα φιλοξεινωτατη ἀλλων.

1547. *Pheacians mild.*] Acusilaus says, in his third book, that the drops of blood which fell from Cœlus or Uranus, when he was mutilated by his son Saturn, ('who from his own and Rhea's son, like treasure found',) impregnating the ground, became the origin of the race of the Pheacians: and Alceus agrees with Acusilaus in saying, that the Pheacians have their origin from the drops of blood of Uranus. Homer says, that the Pheacians were domestic with the gods, on account of their descent from Neptune; which is a poetical mode of intimating, that they were famous for commerce and navigation. (See Gr. Scho. v. 992.) The love of the Pheacians for sensual indulgence was so remarkable, that to live like a Pheacian became proverbial, to denote a *bon vivant*. The reader, who wishes to know more of the hospitality of this people, particu-

larly of Alcinous and his subjects, and their fondness for the good things of this life, may consult Homer's Odyssey. At the time of the Trojan war, and perhaps even of the Argonautic expedition, if we believe the accounts of Homer and the theories of some who make even the Argonautic enterprise a commercial speculation, some trade was carried on. It must, however, have been very confined, as money was not then in use; nor was any coined until long after the Trojan war. The commerce of those times was therefore limited to an exchange of commodities. The Greeks purchased wine at Lemnos; and gave in exchange, brass, iron, hides, oxen, and slaves. The convenience of their ports, and the fertility of their soil, especially in corn, must have given the Pheacians a great share in whatever commerce subsisted at that time; and this will account for their opulence and luxury, beyond the manners and situation of other cotemporary nations, and also for their free and unreserved communication with strangers.

1559. *Colchian myriads.*] Part of the Colchians, as has been already related, proceeded through the Ister, led by Absyrtus; and came upon the Argonauts at the Brygean islands. The body of Colchians, whom the Greeks now encountered at the island of Corcyra, were those who had passed through the Cyanean rocks.—Gr. Scho.

1588. *Be witness, Hecate, &c.*] There is a great attention to the observation of manners and characters here. The swearing by Hecate was peculiarly proper in Medea, on account of her being a Colchian, and addicted to magic rites, over which

Hecate presided; besides, Medea was priestess of Hecate.

1599. *The dearest treasure of our sex.*] It is part of the character and description of Medea to possess words at will, and a knack of talking in a most plausible and persuasive manner. The poet has never been inattentive to this circumstance. The topics of the present address to Aretè are particularly well chosen and affecting. Her palliation of her frailty, and her solicitude to convince the queen that she had preserved her chastity inviolate, are highly feminine and characteristic.

1626. *Furies to the suppliant, &c.*] That is to say, the avenging powers which await to protect suppliants, and avenge any wrongs or outrages which are committed against them. The person who was capable of violating the rights of hospitality, and injuring the suppliant and the stranger, was held to be execrable and obnoxious to divine vengeance.

1670. *O spouse belov'd.*] The speech of Aretè to her husband is very artful and insinuating; the time is very opportune, and the motives of self-interest are judiciously selected to influence the mind of Alcinous. Aretè was a woman of superior talents, and possessed great influence. Homer represents her as administering justice.

1696. *The fair Antiopè.*] Antiopè, the daughter of Nycteus, was seduced by Jupiter, under the form of a satyr: flying from the rage of her father Nycteus, she took refuge in Sicyon with Epopeus, and having brought forth Amphion and Zethus, exposed them on Mount Citheron. Nycteus died of grief; but, before his death, gave it in charge

to his brother Lycus, to bring back his daughter. Lycus led an army into Sicyon, and killed Epopeus; then, carrying away Antiopè captive, he delivered her into the custody of Dircè, her stepmother, who consigned her over to her children to be tormented by them. Amphion and Zethus were brought up by a shepherd, and having attained to man's estate, they released their mother, and destroyed Dircè, by tying her to a wild horse. Having sent for Lycus, under the pretext of delivering Antiopè to him, they were about to kill him; but Hermes prevented them, and ordered Lycus to yield up the sovereignty to them.—(Gr. Scho.) Ovid, Metam. lib. vi. l. 110, adverts to this fable.

1699. *Danae.*] Pherecydes, in his twelfth book, says, that Acrisius married Eurydicè, the daughter of Lacedemon. Danaè was the produce of this marriage. Acrisius having consulted the oracle, to know whether he should have a son, the Pythian god answered, that he himself should not have a son; but that his daughter would bear one, who was fated to destroy him. Acrisius, on his return to Argos, caused a brazen chamber to be constructed in the court of his palace; where he shut up Danaè with her nurse, and kept her confined and closely watched, to prevent her having a son. Jove, being enamoured of the virgin, gained admission to her in a shower of gold, which glided through the roof, and was received by Danaè in her bosom. The offspring of this intercourse was Perseus. Danaè, with the assistance of her nurse, nourished him privately, and eluded the vigilance of Acrisius until he was three or four years old.

Then Acrisius, hearing the voice of the infant playing, called Danaè and the nurse before him; and killed the latter on the spot. Having led his daughter to the altar of Jupiter Hercius, he interrogated her, without witnesses, respecting the father of the infant. She ascribed him to Jove; but the father, disbelieving this story, caused a coffer to be made, in which he shut up Danaè and her infant; and ordered them to be cast into the sea. They were wafted to the isle of Seriphus. Dictys, the son of Peristhenes, being there fishing, with a net drew them to land; and, at the intreaties of Danaè, opened the coffer. He conducted them to his house, and took care of them, as if they were his own kindred. Dictys and Polydectes were, it seems, the sons of Androthoè, the daughter of Castor, and Peristhenes, the son of Damastor, the son of Nauplius, the son of Neptune and Amymonè; as Pherecydes relates, in his first book. When Perseus was now grown up to manhood, the king of Seriphus fell in love with Danaè; and would have offered violence to her, but was prevented by her son. In order, therefore, to get rid of him, Polydectes sends Perseus to Africa, to obtain the head of the famous gorgon, Medusa. To his surprise and mortification, he saw the young hero return crowned with a twofold success: having obtained Medusa's head, and also having rescued Andromeda, the daughter of Cepheus and Cassiope, king and queen of Ethiopia, from being devoured by a sea-monster to which she was exposed. In the interim, the mother of Perseus, and Dictys, had been forced to take refuge, from the violence of Polydectes. Perseus

turned the tyrant into stone, by the gorgon's head, together with many of his people, and invested Dictys with the sovereignty over the survivors. After this, he sailed to Argos with the Cyclops, his mother, and Andromeda. He did not find Acrisius there on his arrival. The monarch had retired to Larissa in Thessaly, and the country of the Pelasgians, through fear of his grandson. Not finding Acrisius, Perseus leaves Danaè with her mother Eurydicê, together with Andromeda and the Cyclops, and hastens to Larissa. There, having made himself known to Acrisius, he persuades him to return with him to Argos. As they were on the point of setting out, it happened that Tantalus, the king of that country, caused funeral games to be celebrated in honour of his deceased father. Perseus being present at these games, in company with Acrisius, contended at the discus, (the pentathlon it seems was not then known, but each game was distinct and separate) and the disk happening to fall on the foot of his grandfather, wounded him in such a manner, that he died at Larissa. In consequence of this unfortunate accident, Perseus retired from Argos. See a subsequent note, respecting the head of Gorgon. Horace alludes to the fable of Danaè, in his Odes, lib. iii. Ode 16. Some verses of Simonides are preserved, on the pathetic subject of Danaè with her infant being committed to the waves; which are distinguished by a beautiful and affecting simplicity. They are supposed to be addressed by the unhappy mother to her infant.—See No. vii. of the remains of Simonides.—Brunk's Analecta, vol. i. p. 121:

Ὁτε λαρνακι εν δαιδαλεα ἀνεμος
Βρεμη πνεων κινηθεισα δε λιμνα, &c.

Vide Ovid, Metam. lib. iv. ver. 610.

1702. *Echetus.*] Echetus is mentioned by Homer as one of the most cruel of the human race; and branded with the appellation of 'Echetus, the scourge of humankind.' Offenders are threatened with the punishment of being delivered up to this monster of inhumanity, both in the Iliad and Odyssey, as the most dreadful doom that could befal an unhappy wretch. There seems to be some small anachronism in this place; Echetus was still alive, according to Homer, not only in the time of the Trojan war, but even many years after, at the return of Ulysses: and yet, so long before as the time of the Argonautic expedition, he is described by Aretè as the injurious Echetus, already notorious to the world by his cruel treatment of his daughter. The Greek scholiast informs us, that the story of Echetus is to be found in a work of Lysippus the Epirot, which is entitled, 'Catalogue of impious Men.'

1718. *I will not veil my purpose.*] There seems to be a vast deal of equity and good sense, and, indeed, a strict conformity with natural law, in this determination of Alcinous. It is most likely that Alcinous in his heart believed that Medea was not married; and wished to suggest to his wife the necessity of hastening her nuptials, without appearing in the transaction himself:—while his wife was flattered by attributing the whole arrangement of the business to her own address and dexterity, and supposing that she had even overreached and circumvented her husband.

1744. *Bay of Hyllus.*] This was a harbour belonging to the island of Corcyra. It took its name from Hyllus, the son of Hercules, and the nymph Melita.

1754. *Pheacian cave.*] This cave had been the habitation of the nymph Macris, who gave her name to Corcyra; and here she had nursed Bacchus. This cave, it seems, had two entrances; and hence (from δις and θυρα) the god obtained the name of Dithyrites, and that species of poetry which was employed in the hymns composed in honour of Bacchus was called Dithyrambus.—(Gr. Scho.) Milton speaks of the cave,

> ——— 'Where old Cham,
> Whom Gentiles Ammon call, and Lybian Jove,
> Hid Amalthea, and her florid son
> Young Bacchus, from his step-dame Rhea's eye.'

1768. *Queen of Jove.*] Juno, through that resentment which she felt against all those who were privy to the illicit amours of Jupiter, had expelled the nymph Macris from the island of Eubea; an isle which was peculiarly sacred to Juno, because she had received Bacchus from the hands of Hermes, and nursed him.

1784. *Fear and modesty.*] These rustic nymphs, on account of the beauty of the fleece, were desirous of approaching and handling it; but were restrained by shame and delicacy, on account of the rites of love to which it was so soon to be subservient.—See Gr. Scho.

1787. *Egeüs' sacred stream.*] The Egeüs was a river of Corcyra; the god of the stream was father of the nymph Melita, who bore Hyllus to Hercu-

les, who gave his name to a race of people on the continent of Epirus, and to a harbour of Corcyra. Panyasis, in his account of Lydia, says that Hercules had two sons, who were both called Hyllus, from Hyllus, a river of Lydia, which is said to have contributed to his cure on his return.—Gr. Scho.

Authors differ respecting the place where the nuptials of Jason and Medea were celebrated. Timæus agrees with our author in fixing the place at Corcyra. Dionysius the Milesian, in the second book of his Argonautics, says, that their nuptials were celebrated at Byzantium. Antimachus, in his Lydia, says, that Jason and Medea indulged their mutual passion near the river Phasis; and this is most probable.—See Gr. Scho.

1793. *Retains the name.*] Apollonius here, according to his practice, displays his knowledge of antiquities. The Greek scholiast informs us, that other writers took notice of this cave bearing the name of Medea.

1810. *Race of hapless man.*] This sentiment is imitated by Ovid, lib. vii. ver. 454.

1823. *Around the point of Macris.*] He speaks of the peninsula, or projecting neck of land, on which the chief city of the Pheacians then stood, and where stands at present Corfu, the capital of the island. Apollonius (says the Greek scholiast) describes it in his Periplus of Europe. Others seem to think, that the poet here speaks of a Chersonese running out from the main land of Epirus, opposite to Corcyra, which was called Macridia; probably, on account of its being peopled by a colony from Eubœa, which was anciently called

Macris.—See the Greek scholiast. Probably this was the place where Buthrotum was situated; mentioned by Strabo in his seventh book.—Gr. Scho.

1826. *Sceptre.*] The sceptre was the symbolical ensign of royalty. It was nothing more than a staff more or less ornamented. It was borne by the sovereigns of those ancient times, and even by their delegates when they proceeded to solemn acts, such as concluding treaties, or pronouncing judgments. The sceptre of the ancient sovereigns of Russia was a simple staff. Such is still the sceptre of the little despots of Moldavia and Wallachia. The throne was a seat of stone, on which the monarch sate. The judges were at his side, on benches of the same kind.

1876. *Origin from Bacchus.*] The Bacchiades of Corinth, who took their name from Bacchius, the son of the god Bacchus. They were the most illustrious family in Corinth: and were expelled on account of the death of Acteon. The story runs thus: Melissus, having rendered important services to the Corinthians, who were in danger of being destroyed by Phidon, king of the Argives, was advanced to high honours among them on this account. The Bacchiadæ, coming to his house by night, attempted to carry off his son Acteon by force; but were resisted by the parents of the youth. A scuffle ensued, in which Acteon was unfortunately killed. Melissus, standing on the altar, denounced the most dreadful curses against the Corinthians, unless they avenged the death of his son: this was at the commencement of the Isthmian games. After he had spoken in this

manner, he threw himself down headlong from a precipice which lay before him. The Corinthians, cautious of leaving the death of Acteon unpunished, and, at the same time, being urged by the commands of an oracle, expelled the Bacchiadæ. Chersocrates, one of the Bacchiadæ, founded the city of Corcyra, having expelled the Colchians; who retired to the continent, and settled there near the Ceraunian mountains.—Gr. Scho.

1877. *Ephyra.*] Corinth was thus called from Ephyra, the daughter of Epimetheus. Eumelus says, that Ephyra was the daughter of Oceanus and Tethys, and wife of Epimetheus.—Gr. Scho.

1879. *Bacchiadæ.*] The story told by the scholiast, concerning the Bacchiadæ, does not agree with the most authentic historical relations. After the line of Sisiphus was extinct, the kings, who descended from Aletes, affected to call themselves Heraclidæ, Aletes being descended from Hercules. This name they after changed to Bacchiades, from Bacchius, the fifth in descent from Aletes. They held the kingdom for a long time, until the family grew so numerous, and the people so weary of regal government, that they entirely dissolved it by common consent, in the reign of Telestes their last king. This prince becoming odious to his subjects, two of his kinsmen formed a conspiracy against him. After his death, two hundred of the principal Bacchiadæ seized on the government, and shared the administration of affairs among themselves; electing a supreme out of their own body, whom they called Prytanis. Corinth continued under this aristocracy for about two hundred and forty years; when Cypselus, one

of the Bacchiadæ, by the mother's side, but not in the paternal line, (being encouraged to the attempt by an oracle) possessed himself of the sovereign authority, and became king.

1878. *After times.*] Timæus says, that Chersicrates was expelled from Corinth, and founded the colony in question, upwards of six hundred years after the time of the Trojan war.

1885. *Nestæan seats, &c.*] Scylax, in his Periplus, says, that the Nestæi were a people of Illyria. From their country to the bay of Manius, is (according to him) one day's sail. Eratosthenes says, in his geography, 'After the Illyrians come the Nestæi. Καθ' ὃς νηδος φαρος φαριων αποικος.—(Gr. Scho.) Oricos was a maritime town of Epirus, nearly opposite the port of Brundusium in Italy, now called Brindisi.

1889. *Altar by Medea.*] Timonax, in the first book of his Sicelics, says that Jason married Medea in Colchis, with the consent of Æetes; and that he saw in his voyage about the Euxine sea, certain gardens, which are called the gardens of Jason; at the place where that hero is said to have landed. He adds, that gymnastic exercises, and the throwing of the discus, are still kept up there in honour of the Argonauts; and that the bridal chamber of Medea, where the nuptials were consummated, was preserved; and also a temple near the city, erected by Jason; together with many other temples consecrated by him. But Timæus says, that Medea and Jason were married in Corcyra; and, speaking of sacrifices, asserts that in his time sacrifice was performed annually in the temple of Apollo, where Medea originally sacrificed;

and that monuments, erected to commemorate her marriage, remained at the shore not far from the city, and were called the monuments of the Nymphs and Nereids.—Gr. Scho.

1890. *Nomian Phebus.*] Apollo was so called from the Greek Νομεύς, 'a law;' as presiding over law and justice. This altar was erected by Medea, to perpetuate the memory of the righteous doom pronounced by Alcinous, which she supposed to be inspired by Apollo Nomius.

1908. *Ambracia.*] A famous city of Thesprotia in Epirus, near the river Acheron, formerly called Epuia and Paralia. Here was kept the court of king Pyrrhus. After Augustus had conquered Mark Anthony, he called this city Nicopolis, in honour of his victory. Its port was particularly famous.—*Vide* Mela, lib. ii. c. 3. and Livy, lib. xxxviii. c. 3.

1909. *Hallow'd seats.*] It is doubtful whether the seat of the Curetes here meant is not Acarnania; to which place the Curetes are said to have emigrated when they were expelled from Etolia. Strabo has a long but unsatisfactory passage on this subject in his tenth book.—(Oxf. edit.) See also Diod. Sic. lib. v. c. 64, *et seq.* The Curetes are supposed to have had their first origin from Crete.—Virgil, Georgic, lib. iv. ver. 151:

> *Curetum sonitus crepitantiaque æra secutæ,*
> *Dictæo cæli regem pavere sub antro.*

1910. *Echinades.*] These were five small islands in the Ionian sea, near the mouth of the river Achelous, and not far from the gulf of Lepanto.

1912. *Land of Pelops.*] So Ovid: *Pelopeia Pit-*

theus me misit in arva. He means Phrygia, where Tantalus, the father of Pelops, reigned.

1917. *Syrtes.*] There were two Syrtes on the coast of Lybia; the greater and the lesser. They are mentioned by most of the ancient writers. Milton's description, Paradise Lost, book ii. ver. 939, corresponds with that of Apollonius:

> Quench'd in a boggy Syrtis, neither sea
> Nor good dry land; nigh foundered on he fares,
> Treading the crude consistence, half on foot,
> Half flying; behoves him now both sail and oar.

Major Rennell speaks thus of the Syrtes, in his excellent work on the geography of Herodotus, p. 646, *et seq.* (by whom they are mentioned in his Melpomene, 169:) 'The Syrtes, which were the terror of ancient mariners, are two wide shallow gulfs which penetrate very far within the northern coast of Africa, between Carthage and Cyrene, in a part where it already retires very far back, to form the middle bason or widest part of the Mediterranean sea. The north and east winds of course exert their full force on these shores, which are exposed to them. At the same time, that not only certain parts of those shores are formed of moveable sand, but the gulfs themselves are also thickly sown with shallows of the same kind; which, yielding to the force of the waves, are subject to variations in their form and positions. To this must be added, the operation of the winds, in checking or accelerating the motions of the tides; which are, therefore, reducible to no rules.

'The two Syrtes are more than two hundred

German miles asunder, and are distinguished by the terms greater and lesser; of which it would appear, Herodotus knew only the former, by the name of Syrtis; the latter, by that of the lake Tritonis. Not but that both were known, and had obtained the above distinctive names, in the time of Scylax, whom we may conceive to have written before the time of Herodotus. It is remarkable, that Herodotus is silent respecting the properties of the Syrtis, which he mentions by name; whilst he speaks of the dangers of the other in a pointed manner. We are not, however, to infer from this silence, that he was ignorant of the dangers of the greater Syrtis. The greater Syrtis bordered on the west of the province of Cyrenaica; and penetrated to the depth of about one hundred miles within the two capes that formed its mouth or the opening, which were that of Boreum on the east, Cephalus or Tricorium on the west. In front it was opposed to the opening of the Adriatic sea; and the Mediterranean, in this part expanding to the breadth of near ten degrees, exposed this gulf to the violence of the northerly winds. Scylax reckons it a passage of three days and nights across its mouth. It is not, however, pretended that the whole extent of this space was equally dangerous, or that there were dangers in every part.

'The lesser Syrtis lay opposite to the islands of Sicily and Malta. It appears to be no more than forty or fifty German miles in breadth, but penetrates to about seventy-five within the continent. We have the word of Scylax, that it was the most dangerous of the two. The islands Cercina and Cercinitis bounded its entrance to the north;

Meninx, or that of the Lotophagi, on the south. It was here that Jason is said (by Herodotus) to have been in imminent danger of shipwreck, previous to his setting out on the Argonautic expedition.—Melp. 179.

'There are several short descriptions of the Syrtes on record; that of Lucan is the most pointed, and, making allowances for the colouring of a poet, not very different from that given by Edrisi in later times; or, indeed, what may be collected from Strabo:

'When Nature's hand the first formation tried,
When seas from lands she did at first divide,
The Syrts, not quite of sea nor land bereft,
A mingled mass, uncertain still she left.
For nor the land with sea is quite o'erspread,
Nor sink the waters deep their oozy bed,
Nor earth defends her shore, nor lifts aloft its head.
The scite with neither and with each complies,
Doubtful and inaccessible it lies;
Or 'tis a sea with shallows bank'd around,
Or 'tis a broken land with waters drown'd;
Here shores advanc'd o'er Neptune's rule we find,
And there an inland ocean lags behind.
Thus Nature's purpose, by herself destroy'd,
Is useless to herself and unemploy'd,
And part of her creation still is void.
Perhaps, when first the world and time began,
Here swelling tides and plenteous waters ran;
But long confining on the burning zone,
The sinking seas have felt the neighbouring sun.
Still by degrees we see how they decay,
And scarce resist the thirsty god of day.
Perhaps, in different ages 'twill be found,
When future suns have run the burning round,
The Syrtes shall be dry and solid ground.—
Small are the depths the scanty waves retain,
And earth grows daily on the yielding main.'—

Rowe's Lucan.

This description, as Major Rennell observes, has a boldness peculiar to itself.

'The dangers of the two Syrtes were different. Those of the greater being produced by the quicksands, both on the shore and in the offing, (and it is of these Apollonius speaks) and which were rendered more formidable by their great extent. The dangers of the lesser Syrtis arose, more particularly, from the variations and uncertainty of the tides on a flat, shelvy coast. In effect, Pliny supplies no description at all of the Syrtes: he only says, they are horribly dangerous, (lib. iv. c. 5.) Neither does Solinus; but both of them seem to consider the irregularity of the tides as the sole or chief cause of danger. Strabo imputes the danger, not only to the tides, but to the flatness and ooziness of the bottom; and observes, that ships, whilst navigating this part, keep as wide as possible of the indraught of the gulfs.' Major Rennell observes, that the Goodwin Sands of England possess much the same properties as the shallows and coast of the greater Syrtis. The lesser Syrtis is now called the gulf of Kabes: from this cape, (Capoudia) says Dr. Shaw, all along to the island of Jerba, (*i. e.* of the Lotophagi,) we have a succession of little flat islands, banks of sand, oozy bottoms, or small depths of water. The inhabitants make no small advantage of these shallows, by wading a mile or two from the shore, and fixing, as they go, hurdles of reeds, which enclose a number of fish. Dr. Shaw was informed, that frequently at the island of Jerba, on the south side of the Syrtes, the sea rose twice a day above its usual height.

1928. *Winds conspiring, &c.*] The Description of this shoal and inaccessible lee shore, with a raging north wind beating on it, is exactly conformable to the description given by the different writers quoted in Major Rennell's work.

1930. *Tides resistless.*] It has been supposed that there are no tides in the Mediterranean; it is ascertained, however, that this is a vulgar error, by various relations, both ancient and modern. Apollonius, in speaking here of the violent and dangerous effect of the tides, is strictly correct, and conformable to truth. The whole extract from Major Rennell, above given, will be found to reflect considerable light on this part of the poem of Apollonius.

1939. *No path, no haunt of shepherds.*] Sallust agrees perfectly with our poet, in his description of a part of Libya, in the Jugurthine war. Collins, in his second oriental eclogue, entitled 'Hassan, or the Camel Driver,' has employed the same ideas to great advantage.

1946. *Better the dangers known.*] Virgil has imitated this passage, Æneid, lib. i. ver. 93.

1957. *Sad Ancæus.*] The speech of Ancæus is much in character. His observations are sensible, and show the care and attention of an experienced mariner.

2014. *The parent bird.*] This simile is perfectly original, and highly beautiful and expressive. The fears, the tenderness, and unavailing cries of the Pheacian virgins, (who found themselves sent, from the ease, the plenty, and indulgence of a palace, in Pheacia, their native country, to perish by hunger in that Libyan desert are well ex-

pressed by the helpless state of the young and unfledged birds falling out of the parent nest in a rock, in the absence of the mother. The virgins here mentioned are those whom Aretè sent with Medea, to attend her. This simile is copied by Virgil, Æneid, lib. xii. ver. 475, in some degree:

Pabula parva legens, nidisque loquacibus escas.

2033. *Heroines.*] These nymphs of Cyrene are also called Heroides in an epigram of Callimachus, which is found in the first volume of Spanheim's edition of Callimachus, p. 368:

Δεσποιναι Λιβυης ἑρωιδες αἱ Νασαμωνων
Αυλιν δολιχας Ἰθυας ἀποβλεπετε.

The word in the original is, by synalæphe, ἠρωσσαι, for ἠρωισσαι.

2044. *The shading veil.*] The veil is properly an ornament of women; the circumstance of Jason having a veil thrown over his head, as he lay upon the ground, shows how much he was dejected and unmanned by his sufferings and sorrows.

2055. *A local reign.*] These rustic and pastoral deities were properly said to obtain local dignity and influence in Libya, or Cyrenaica, where the pastoral life and manners prevailed. Near this was the most fertile part of Libya.

2062. *Tender parent.*] The nymphs here speak in an obscure and oracular manner. The careful parent, darkly mentioned by them, appears, in the sequel, to be meant for a description of the ship Argo; which had borne the Argonauts in her hold, as in a womb, through the various perils

of the voyage. There is a similar double meaning, and withdrawing of the obvious truth, in the prophecy of the harpy Celæno, in Virgil; where she tells the Trojans that they should be reduced to eat their tables. Æneid, lib. iii. ver. 255:

Non ante datam cingetis mœnibus urbem
Quam vos dira fames nostræque injuria cædis
Ambesas subigat malis absumere mensas.

Many instances of similar obscure predictions occur in ancient histories. Such was the answer of the oracle to Cresus respecting Cyrus—Herodotus, Clio:

Ἀλλ' ὁταν ημιονος βασιλευς Μηδοισι γενηται
Και τοτε Λυδε ποδαβρε πολυψηφιδα παρ Ερμον
Φευγειν μηδε μενειν μηδ' αἰδεισθαι κακος ειναι.

'When o'er the Medes a mule shall bear the sway,
Then, Lydian, tremble; and on Hermus' bank
Prepare thy flight, nor dread a coward's name.'

Cyrus was called a mule, because he was half Mede, half Persian, by birth. Of this nature was the oracle which cautioned Epaminondas to beware of what the Greeks called the 'Pelagus;' which he understanding to mean the sea, which is called in Greek, Πελαγος, forbore to go in any ship or galley. Whereas it was the Mantinean wood of that name of which the oracle bid him beware. Much after the same manner is the Carthaginian general said to have been deceived, when he was told by an oracle that he should be buried in Libya; whence he concluded, that after he had beaten the Romans, he should return and die in his own country; whereas the oracle meant

the town of Libyssa, which the Nicomedians called Libya. When the elder Brutus went with the Tarquins, his kinsmen, to consult the oracle of Delphi, they were told, that he who should first kiss his mother, on their return, should obtain the chief authority at Rome. Brutus, who alone apprehended the true meaning of the oracle, fell down, as if by accident, and kissed the ground, the common mother of all. Such is the language, in the prediction of the witches in Macbeth, when they assure him he shall never be conquered, 'Till Birnam wood do come to Dunsinane;' and again tell him,

> 'Fear not, Macbeth—no man of woman born
> Has power to hurt thee.'

We have another instance in history of a puzzling oracle. The Lacedemonians proved unsuccessful in a war against the Arcadians; and were told by the oracle, they should continue to be so till they brought back the bones of Orestes, the son of Agamemnon. Where to find them was the difficulty. They again consulted the oracle, and were answered:

> 'In the Arcadian plain lies Tegea,
> Where two impetuous winds are forced to blow;
> Form resists form, mischief on mischief strikes;
> Here mother earth keeps Agamemnon's son;
> Carry him off, and be victorious.'

The solution of the enigma was accidentally found out by Liches, a Spartan; who, being one day at Tegea, observed a smith working at his forge; who told him, that in sinking a well, he had found

a coffin seven cubits long; and having had the curiosity to open it, to see if the body answered the length of the coffin, he had found it exactly fitting, and laid it again where he found it. Liches, comparing the place he was in, and the answer of the oracle, conceived, that by the two winds were meant the smith's bellows; by the contending forms, the hammer and anvil; and by the double mischief, the ills which are caused by iron. He had himself banished, for some pretended crime, the better to elude suspicion; he repaired to Tegea; and having, with some difficulty, hired the smith's enclosures, dug up the bones privately, and conveyed them to Sparta.

2066. *Achæan shore.*] By this he means Thessaly or Hellas; but it is better to understand Thessaly, the inhabitants of which are called Achei. Thus Homer:

Νυν δ' ἀν τις ὁσσοι πελασγικον ἀργος ἐναιον.

And again:

Μυρμιδονες δε καλευνλο και ἑλληνες και αχαιοι.—Gr. Scho.

2068. *The nymphs evanish'd.*] The appearance of these rural divinities, and their address to Jason, with their sudden vanishing, evidently seem to have furnished Virgil with the idea of the scene between Venus and her son, in the first Æneid, ver. 315.

2080. *Forward he rush'd, and loudly call'd, &c.*] Is it too fanciful to suppose, that the picture here given by Apollonius, of Jason calling aloud and rousing his companions who lay extended on the sands, despairing and confounded, furnished Milton

with his first idea of Satan calling to the fallen spirits, who lay stretched and confounded on the oblivious lake? The arch-fiend, like Jason, rouses himself by an effort:

> Forthwith upright he rears, from off the pool,
> His mighty stature.

With equal loudness he calls to his companions:

> He call'd so loud, that all the hollow deeps
> Of hell resounded.——

And the Argonauts and angels of darkness, in like manner, at the call of their respective leaders,

> ' Came flocking where he stood on the bare strand.'

The words ' bare strand,' actually seem to refer to the present state of the Argonauts.

2085. *The tawny lion.*] There is a noble amplification in this passage. The roar of the lion is supposed to be so loud and tremendous, that even the places which lay low and secure shook. There is a peculiar appositeness in this simile. The call of the hero, though it sounded loud and dreadful to strangers, was the call of friendship to his companions, and welcome to their ears; in the same manner the roar of the lion was the voice of savage love; and though terrible to the shepherd, it was pleasing and acceptable to the females.

2112. *And to your mother.*] It is usual with the ancient poets, when any command or prediction of a divinity, or any person of very superior rank, (as, for instance, of a king, or other person having supreme authority) is to be propounded, to recite it over again, word for word. The reader who is conversant with Homer will recollect a multitude

of instances of this kind in his writings. The nymphs here spoken of were indigenous or local deities, peculiar to Libya. They are supposed by the poet to have been advanced to this high station for the attention paid by them to Pallas when she first rose to existence. The Greek scholiast says, that Stesichorus was the first who pretended that Minerva sprung armed from the head of Jove. The nymphs are called Αυδησσαι, affable, or admitting of a communication with man, because they were a kind of protecting geniuses, who were in the habit of revealing themselves, and conversing with mortals. Milton speaks thus of Raphael. He calls him 'Raphael, the affable angel.' Callimachus mentions these nymphs in the terms, Δεσποιναι Λιβυης και Νασαμωνων αυλιν και δολιχας ϑινας αποβλεπετε μητερα μοι ζωεσαν οφελλετι.

2127. *Of joy and grief.*] Sorrow, to think they could not develope the meaning of the oracle or injunction of the Libyan heroines; joy, to think that their condition was not altogether hopeless. A situation like that described by Milton, Paradise Lost, book ii. ver. 224:

For happy though but ill, for ill not worst.

2129. *A courser.*] So Virgil, Æneid, lib. iii. ver. 537:

Quatuor hic primum omen equos in gramine vidi.

I perhaps deceive myself; but there seems to me to be something in the sound of this line of Virgil, expressive of the trampling and prancing of horses. The taking an omen of good fortune

from the appearance of these horses, palpably was suggested to Virgil by the horse which is here introduced by our poet. It is curious to remark these coincidences, even in minute things, since they show how constantly Virgil had the poet of Alexandria in his thoughts.

2142. *Vessel.*] The poet has here, in a very sublime and poetical manner, embellished and related a simple and common transaction; namely, that the Argonauts hauled their vessel ashore, and carried it over some part of the land, to avoid the dangers of the Syrtes. This does not seem to be a thing altogether so incredible as at first view might be apprehended. The ships, in those early times, were small and light, mere barks; and the lading of the Argo could not have been very ponderous.

2155. *So has the Muse.*] Here again we find the poet resorts to the authority of the Muses, as a sanction for what he narrates; and tells the reader, that he only repeats what he had received from them. This proceeds from a consciousness, that what he was about to tell must appear incredible. Thus Ariosto, whenever he is about to relate some extravagant fiction, always refers his reader to the authority of Archbishop Turpin, the early historiographer of romance; and assures him, that he only repeats what he had learned from *Il buon Turpino.*

2160. *And thus they sang.*] Virgil, perhaps, may be censured for his having related that the lock of Dido was cut off by Iris, and that the ships of Eneas were turned into sea-nymphs. Apollonius is much more modest and more cautious of vio-

lating credibility. Apprehensive that it might seem improbable that the Argonauts, without the assistance of any deity, and merely by their own strength and exertion, βιη και αρετη, should have been able to carry their ship during so many days; he takes care to ascribe this piece of history to the Muses.—See Mr. Upton's note in the Oxford edition.

2164. *Twelve times did Phebus.*] This circumstance of making them carry their bark twelve days' journey, agrees well enough with what Major Rennell says of the distance between the greater and lesser Syrtes: if, by the lesser Syrtis, we understand the lake of Tritonis.

2173. *The lake of Pallas.*] For more particular considerations on the lake Tritonis, see the note in a subsequent passage.

2178. *Burning thirst.*] The waters of the lake Tritonis were quite salt, and could afford them no relief. The soil about them was also so impregnated with salt, that the springs are brackish. The same is the case in the deserts of Egypt.

2182. *The serpent Ladon.*] The dragon which guarded the Hesperian fruit was called Ladon. Pisander supposed him to be the offspring of the earth. Hesiod says, that he sprung from Typhon. Agretas, in the third book of his Lybics, asserts, that what were commonly supposed to be apples were not fruit, but certain flocks of sheep, of surprising beauty, which were called 'golden,' on account of their great value: (this mistake might have arisen from the ambiguity of the word μηλα;) and that these flocks were guarded by a very savage and ferocious shepherd, who, from

his fierce and cruel disposition, was called a dragon. Pherecydes, in his tenth book of the 'Marriage of Juno,' says, that the land in islands of the ocean produced golden apples, or apple-trees bearing golden fruit, which were guarded by a dragon sprung from Typhon, who had a hundred heads, and uttered all manner of sounds and voices: and that the nymphs, the daughters of Jove and Themis, who resided in a cave near Eridanus, suggested to Hercules, who was in deep perplexity on the subject, the idea of inquiring from Venus where the golden apples were to be found. Hercules, by their advice, seized Nereus forcibly, who at first transformed himself into water, then into fire; but at last, returning to his original form, revealed to Hercules the place where the apples were to be found. Hercules, in consequence of this information, proceeded in quest of his object; and, having arrived at Tartessus in Spain, passed over from thence to Libya. There his first exploit was to kill Antæus, a savage and injurious person, sprung from Neptune. After this, he penetrated to the Nile and Memphis, and to the dominions of Busiris, who was also the son of Neptune. Him too the hero slew, with Iphidamas his son, Chalbes his herald, and his attendants, at the altar of Jove, where they had been used to sacrifice strangers. Having arrived at Thebes, he proceeded through the mountains into the region beyond Libya, in the deserts of which he killed many wild beasts with his bow and arrows. Having purged Libya of the monsters which infested it, he descended towards the sea which lies beyond it; and having

received a golden cup from the sun, he passes over in it to Perga, sailing through the sea beyond Libya, and through the ocean. Having arrived where Prometheus was bound, and being seen by him, he takes pity on his sufferings and supplications. He kills the vulture, and frees him. Prometheus, in return for his kindness, advises him not to go in person for the golden apples; but to repair to Atlas, and order him to go for them, while he himself should support the heavens in the place of Atlas, during his absence on this mission, to obtain these apples from the Hesperides. Fortified with this advice, Hercules proceeds to Atlas, explains to him the nature of his labour, and directs him to go and procure for him three of the apples. Atlas, having rested the heavens upon the shoulders of Hercules, hastens to the Hesperides; and, having received from them the apples, returns and finds Hercules supporting the heavens. Instead of giving the precious fruit to the hero, as he had promised, he proposed that Hercules should continue to support his burden, while he himself should proceed with the apples, and deliver them. Hercules seemed to assent to this proposition, but contrived, by stratagem, to return the burden to him who had so long sustained it. He desired Atlas to resume his charge for a moment, until he (Hercules) should prepare a cap for his head; (a *ruse*, which had been suggested by Prometheus.) Atlas, not suspecting the scheme, laid down the apples on the ground, and received the heavens on his head and shoulders. Hercules immediately possessed himself of the apples, and bidding

Atlas farewell, hastened to Mycenæ, and delivered his prize to Eurystheus. Such is the entertaining fairy tale of the good old scholiast.—Vid. Gr. Scho.

Spanhemius, in his notes on the hymn to Ceres, of Callimachus, ver. 11, employs much pains and learning on the explication of this fable of the dragon and the golden fruit. It is most probable, that these golden apples were citrons and oranges, produced in the islands on the coast of Africa. Malta, we know, is still celebrated for its admirable oranges. This fruit, when first known, was considered as a great curiosity among the Greeks. Citrons and oranges were called *Mala Punica*. They were used in the mysteries of Bacchus, according to a line of Orpheus, which is quoted by Clemens Alexandrinus. Spanheim observes, that there is an antique medallion which is in the collection of the king of France; it represents Hercules taking these apples from the tree of the Hesperides. It is said by some that Atlas, (having laid down the burden of the heavens which he had long sustained) agreed with the Hesperides for the possession of these apples. It is supposed by many, that all this fable of the apples and the serpent, may be a faint shadow, derived by tradition from the scripture account of the fall of man.

2185. *Soil of Atlas.*] Africa, where, according to the ancients, Atlas reigned. Thus Virgil, Æneid, lib. iv. ver. 481:

Ultimus Æthiopum locus est, ubi maximus Atlas.

2186. *Hesperian maids.*] So called, either from the appearance of evening, or from their residing in Hesperia. The Hesperides were the daughters of Phorcus and Ceto. From one of these nymphs the island borrowed its name, which was inhabited by Geryoneus; who owned the dog Orthus, the brother of Cerberus, and whom Hercules killed. Some say, that this dog was the property of Atlas.—Gr. Scho.—Virgil, Æneid, lib. vii. ver. 661, alludes to this exploit of Hercules, mentioned by the scholiast:

——— *Postquam Laurentia victor,*
Geryone exstincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.

Servius, in his note on this passage, mentions the dog Orthus. Geryon and his dog are likewise celebrated by Pindar, first Isthmian Ode.

Παιδα, θρασεῖαι τον πόλε Γηρυονα
Φριξαν κυνες.

The scholiast, in commenting on this passage, mentions the dog Orthus. And one of the annotators on Pindar remarks, that there is an enallagè of the number in the preceding lines; since, in fact, Geryon had but one dog. This dog is also noticed by Hesiod, in Theog. ver. 309. According to other accounts of the Hesperides, they were the daughters of Hesperus, the brother of Atlas, and shepherdesses by profession. Hermes carried off their sheep, which, for their exquisite beauty, were called 'golden,' (as has been already said) and killed the shepherd.

2210. *Whether you join, &c.*] The herō addresses

the nymphs in this strain of uncertainty, because there were various classes and descriptions of these divinities. Some were Uraniæ, or celestial nymphs; others Epigææ, or terrestrial; some Potamiæ, or river nymphs; others Limnææ, or nymphs of the lakes: some Thalassiæ, or nymphs of the sea. In short, the general denomination of nymphs was subdivided into several tribes or families, as Mnesimachus says, in his Diacosmi.—Gr. Scho.

2216. *Some rock disclose.*] We find the goddess Rhea in the same manner praying for water, in the first hymn of Callimachus '*ad Jovem.*' All the land, according to the poet, being at that time destitute of springs:

> Και ρ' ὑπ' αμηχανιης σχομενη φατο ποτνια Ρειη
> Γαια φιλη, τεκε και συ, τεαι δ' ωδινες ἐλαφραι.
> 'Ειπε και ἀντανυσασα θεα μεγαν υψοθι πηχυν
> Πληξεν 'Ορος σκηπτρω το δε οι διχα πολυ διεςη
> 'Εκ δ' χεν εμεγα χευμα.

One cannot forbear remarking the striking resemblance between the passage now cited, and the description in scripture of Moses in the wilderness, striking the rock with his staff and causing water to flow, to satisfy the thirst of the Israelites. It is, indeed, one of those passages which may lead us to think that the Alexandrine poets had access to the inspired authors of holy writ, in the translation of the seventy interpreters. The passage is in Exodus xvii. ver. 6. 'Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may

drink: and Moses did so in the sight of the elders of Israel.' And in the Psalms: 'He smote the stony rock, so that the waters gushed out, and the streams flowed withal.'

2231. *Soon in trees, &c.*] Hespera, Erytheis, Eglè—these were the names of the nymphs. This passage is very poetical and original. It is one of the prettiest and most fanciful transformations that can be found in any poet, ancient or modern. The compassionate nymphs, desirous to recreate the senses of the weary Argonauts, first cover the ground with grass; then cause taller herbs to spring; then transform themselves into various trees: but not like the Hamadryads, who had each of them a permanent union of connection and vital existence with some particular tree. At last these nymphs pass from the semblance of trees, to their original and proper nymph-like appearance.

2262. *Lake of Pallas.*] The lake Tritonis. It is mentioned by Lucan, lib. ix. ver. 347. Herodotus speaks thus of the lake Tritonis; Melp. 178, 179, 180: 'Towards the sea, the Machlyes border on the Lotophagi. They extend as far as a great stream called the Triton, which enters into an extensive lake named Tritonis, in which is the island of Phia. An oracular declaration they said had foretold, that some Lacedemonians should settle themselves here.

'The particulars are these: when Jason had constructed the Argo, at the foot of Mount Pelion, he carried on board a hecatomb for sacrifice, and a brazen tripod. He sailed round the Peloponnese, with the intention to visit Delphi. As he ap-

proached Malea, a north wind drove him to the African coast; and before he could discover land, he got amongst the shallows of the lake Tritonis: not being able to extricate himself from this situation, a Triton is said to have appeared to him, and to have promised him a secure and easy passage, provided he would give him the tripod. To this Jason assented; and the Triton, having fulfilled his engagement, placed the tripod on the bank, from whence he communicated to Jason, and his companions, what was afterwards to happen. Amongst other things, he said, that whenever a descendant of the Argonauts should take away this tripod, there would be a hundred Grecian cities near the lake of Tritonis. The Grecians, hearing this prediction, concealed the tripod.

'The Machlyes have an annual festival, in honour of Minerva, in which the young women, dividing themselves into two bands, engage each other with stones and clubs. These rites, they say, were instituted by their forefathers, in veneration of her whom we call Minerva; and if any die, in consequence of wounds received in this contest, they say that she was no virgin. Before the close of the fight they observe this custom: she, who, by common consent, appears to have fought the best, has a Corinthian helmet placed on her head, is clothed in Grecian armour, and carried in a chariot round the lake. How the virgins were decorated in this solemnity before they had any knowledge of the Greeks, I am not able to say; probably they might use Egyptian arms. We may venture to affirm, that the Greeks

borrowed from Egypt the shield and the helmet. It is pretended that Minerva was the daughter of Neptune, and the divinity of the lake; and that, from some trifling disagreement with her father, she put herself under the protection of Jupiter, who adopted her as his daughter.'

Scylax, as quoted by Major Rennell, says, 'In this Syrtis (the lesser one) is the island and river of Triton, and the temple of Minerva Tritonia. The mouth or opening of the lake is small; and in it, on the reflux of the sea, is seen an island. When the island is covered, that is, when the tide is up, ships may enter the lake. The lake is large, being about 1000 stadia in circumference; it is surrounded by Libyan nations, and has cities on its western border, and also fertile and productive lands.' Scylax calls the whole gulf of Kabes, the great lake of Tritonis; in which the lesser Syrtis, called likewise Cercinnitica, is also included as a part of it. Hence it would appear, that in the times of Scylax and Herodotus it was the custom to call the whole Syrtis and lake, collectively, the lake or gulf of Tritonis: although in the times of Strabo, Pliny, Polybius, and Ptolemy, the word Syrtis was applied separately to the bay or gulf; Tritonis to the lake. 'We must, therefore,' says Major Rennell, 'regard the lake Tritonis of Herodotus as the lesser Syrtis and lake of Lowdeah united; and must conclude that he either knew, or took for granted, that the dangerous gulf, into which Jason's ship was driven, together with the water which received the river Triton, and also contained the island of the same name, were one and the same.' Dr.

Shaw was clearly of opinion, that the lake Lowdeah was the Tritonis; but seems to have had no suspicion of its having ever communicated with the outer gulf. If we may suppose an ancient communication, now closed up by sand gradually thrown up by the surge of the sea, we may naturally suppose that a great part of the lake itself has been filled up by the same operation. The lake itself is, at present, as salt as the sea; which may arise, either from the sea-water oozing through the sand, or from the salt rivulets which flow into it, from a soil strongly impregnated with that mineral; or even from the salt, washed down by dews, and occasional showers, from the neighbouring mountains of Had-deffa. Major Rennell supposes the rivulet of El Hammah to have been the river Tritonis. At present this rivulet, composed of several hot springs, which furnish a number of baths, (whence its name El Hammah) runs several miles towards the lake, and there loses itself in the sand.

Pliny says, lib. v. c. 4: 'Near to them (the Philænian altars) the great lake, denominated from the river Triton, receives into it that river. But Callimachus calls it Pallantias, and places it on this side the lesser Syrtis, though many place it between both.'

From the Africans on the borders of this lake, (says Herodotus) the Greeks borrowed the vest, and the ægis, with which they decorated the shrine of Minerva: the vests, however, of the African Minervas are made of skin, and the fringe hanging from the ægis is not composed of serpents, but leather. In every other respect the dress is

the same. It appears by the very name, that the robe of the statues of Minerva was borrowed from Africa. The women of this country wear below their garments goat skins without the hair, fringed and stained of a red colour: from which part of dress the word *ægis* of the Greeks is unquestionably derived. (Melp. c. 189.) We find, in conformity with this description of Herodotus, our poet, in the preceding passage, has dressed the Heroines or Libyan nymphs. Dyed goat-skins were anciently in much request, and formed a considerable article of commerce. In allusion to this custom, Isaiah has, 'Who is this that cometh from Edom, with dyed garments from Bosrah?'

2274. *As swarming ants.*] Virgil has imitated this simile, Æneid, lib. iv. ver. 402.

2286. *Ev'n absent, godlike chief.*] There is something very interesting and pleasing here in the art of the poet, who thus brings back Hercules to the view of the reader, and makes him, even in his absence, contribute to the success of the Argonautic expedition, by his proving the means of preserving the band of his friends from perishing of thirst.

2304. *And fifth with them.*] The four first heroes were eminently fitted for the task they undertook, by their qualifications and endowments, as the reader will see by resorting to the description of their characters in the catalogue of the Argonauts, book i. As to Canthus, the poet says he was impelled by fate; because he had already mentioned, in his first book, that he was ordained to perish immature. There is something very

interesting in the spirit and friendship of Canthus, who thus resolved to proceed with intrepidity, and demand of Hercules, formidable as he was, an account of his friend.

2314. *Mysia's soil.*] Polyphemus, being left behind in Mysia, founded the city of Cius, which took its name from the river which flowed round it. He fell in battle with the Chalybes, as Nymphodorus relates. His having founded Cius is mentioned by Charis in the first book of his chronology. Cius is now a village, called Ghemlek by the Turks.

2329. *Through gray beginnings.*] This simile is imitated by Virgil, Æneid, lib. vi. ver. 453. Lynceus, it appears, though he could see Hercules, yet perceived, at the same time, that it would be but labour in vain to attempt to follow him; he was so distant. The endowment of Lynceus seems to have resembled very much the second sight of the Scotch.

2351. *Lycorean.*] This has the same import as Delphic. For the people of Delphis were anciently called Lycoreans, from a certain village named Lycorea. This epithet is recognized by Callimachus, in his hymn to Apollo, Λυκωρεως ενεκα Φοιβε, ver. 119. And in the Orphic hymn to Apollo, Λυκωρευ Φοιβε. See the learned annotations of Spanhemius, on the passage of Callimachus now mentioned.

2353. *Acacallis.*] Alexander, in the first book of his Cretics, says, that both Hermes and Apollo had an intercourse with Acacallis. To the latter she bore a son, called Naxus, who communicated his name to one of the Greek islands; to Hermes,

a son named Cydon, from whom the city of Cydonia in Crete took its name.—Gr. Scho.

2358. *Amphithemis.*] The meaning of the poet is, that he was called by both names. It seems to be doubtful whether the Garamantes, a Libyan tribe, were called after this son of Phœbus, or he obtained the name of Garamas from the people in question.—Gr. Scho.

2363. *Nasamon.*] This was the name of a Libyan tribe, not far from the lake Tritonis.—Lucan, lib. ix. speaks of this people:

Quas Nasamon, gens dura colit, qui proxima ponto.

2363. *Caphareus.*] Much dependence should not be placed on the similitude of names; but one cannot forbear remarking a very striking one with respect to this name of Caphareus. There is, at this day, in the southern part of Africa, a country called Caffraria; and a nation, who are called Caffres, or Coffres. Such a coincidence of names in the same continent, though, certainly, in very distant regions, is somewhat extraordinary.

2392. *Perseus.*] Hence, the passages of Ovid, Metam. lib. iv. ver. 615. and Milton, P. Lost, book x. ver. 526.

2394. *Gorgon—falchion.*] Polydectes, king of Scriphos, fearing the resentment of Perseus, planned a scheme for his destruction; and having invited the neighbouring princes to an entertainment, where an introductory present was required from each guest, he required a horse from each of the other guests, but Perseus was required to bring the head of Medusa, one of the Gorgons. The day after the banquet, the guests brought

horses; and Perseus brought one, like the rest; but Polydectes refused to receive the horse of Perseus, and insisted on his producing the head of Medusa; and threatened, if he should fail to do so, to make his mother answerable. Perseus departed in affliction, lamenting his fate, to the extremity of the island. Here Hermes appeared to him, and having learned the cause of his lamentation, encouraged him; and, by the counsel of Minerva, conducted him to the old women, the daughters of Phorcus, Pemphredo, or Pephredo, Ento, and Jaino. These three sisters had but one eye and one tooth among them, which they used alternately. Perseus contrived to carry away the precious eye and tooth. He confessed to the sisters that he had them in his possession, but refused to restore them, unless the old women would point out to him the nymphs who kept the helmet of Orcus, which had the power of rendering the wearer invisible, the winged sandals, and the scrip. They agreed to point them out, on condition of regaining their eye and tooth. Perseus, proceeding to the nymphs, obtained what he sought, by the intercession of Hermes. He binds the sandals under his feet, and suspends the scrip over his shoulders. In this manner he flies over the ocean, accompanied by Hermes and Pallas; and, finding the Gorgons sleeping, his divine companions instruct him how he might cut off the head he sought, with his face averted. They showed him in a mirror Medusa, who alone of the Gorgons was mortal. He having approached her cut off her, head without looking at her, with a curved falchion given him by Mercury, and depo-

sited it in his scrip. After which he fled away with all speed. The Gorgons, perceiving what was done, pursued him; but were unable to discover Perseus, on account of the helmet of Orcus. Perseus, on his reaching Seriphos, repairs to Polydectes; and desires him to assemble the people, that he may show them the head of Gorgon, well knowing that all who behold it must be turned to stone. Polydectes, having collected his people, desires Perseus to show the fatal head. He, with face averted, takes it from the scrip; and all the beholders become stone. Minerva, having received the head of Medea from Perseus, placed it in her ægis; bestowed the scrip and winged sandals on Mercury; and returned the helmet of Orcus to the Nymphs. Such is the tale related by Pherecydes in his second book. Others say, that Perseus, having cut off the head of Medusa, flew over Libya, where wild beasts, serpents, and other monsters sprung up from the blood that dropped from the head: on which account, Libya abounds in those dreadful creatures.—Gr. Sch.—See Apollodorus, lib. ii. c. 14.—Hesiod, Theog. ver. 270.—Hygin. in prefatione.—Lucan, Pharsalia, lib. ix. ver. 696, gives an account of the various serpents with which the soil abounded. And see Milton, Par. Lost, book x. ver. 521. See also Herodotus, (Melp. 191.) who says, that on the west of the river Triton, the country is infested with wild beasts, and abounds in serpents of enormous size.

2421. *The subtle poison.*] Lucan, lib. ix. ver. 770, has described the appearances in the body of a soldier dying of the poison of a serpent, with great variety of circumstances, and strength of colouring.

2424. *Brazen, &c.*] Anciently, from the scarcity of iron, not only arms and warlike engines, but instruments of husbandry, were made of brass. We find that this was formerly the case in Ireland; where spear-heads and other weapons of brass, some of them of great size, have frequently been found in the earth.

2427. *Heap the' incumbent clay.*] The practice of raising barrows, or sepulchral mounds, over the dead was not peculiar to the Celtic tribes, but was almost universal in the earlier ages. Homer mentions it as usual among the Greeks and Trojans. And it appears, by the relations of Chandler, and other travellers who have visited the Troade, that the barrows of many of the heroes who fell on both sides, during the Trojan war, remain at this day. Xenophon says, that the same custom prevailed among the Persians. It also obtained among the ancient Germans; and we know, from the vast number of barrows of the most remote antiquity which are every where to be seen in Ireland, that the use of them was general throughout that island.

2428. *The mourning warriors, &c.*] The origin of funeral games is not known. Pliny says they existed before the time of Theseus. Homer, whose poems are a treasure of ancient learning, in describing the obsequies of Patroclus, has enumerated all the usual funeral ceremonials.—Il. xxiii. Electra, in the play of Sophocles which bears her name, alludes to this custom, which prevailed among the relations and friends of the deceased, of cutting their hair, and placing it, as an offering, on the tomb of the defunct. Briseis, in Homer, cuts off her hair, and consigns it, as an

oblation to the memory of Patroclus. When the hair was thus cut off, in honour of the dead, it was done, in a circular form, something like a monkish tonsure. Ovid takes notice of this custom: *Scissæ cum veste capillos.*—Virgil mentions funeral rites similar to those described by our poet, in his eleventh Æneid, ver. 188. The widow of General Le Clerc is said to have revived this ancient practice, by cutting off her hair, and placing it on the dead body of her husband.

2454. *Triton.*] The ancients really believed in the existence of Tritons. See the story in Herodotus, which reflects some light on this passage. The historian makes the interview of Jason with Triton anterior to the arrival of the hero in Colchis. Pindar, in his fourth Pythian ode, addressed to Arcesilaus of Cyrene, in which he has given a complete history of the Argonautic enterprise, introduces Triton, as appearing in a human form.

2456. *A verdant sod.*] This sod was offered to the Argonauts by the deity, in token of his devotion to their service. Earth was one of the symbols given by the ancients, and also by the moderns, under the feudal law, in token of fealty and allegiance. Thus, we find Cyrus sending to the Scythians to demand earth and water as an acknowledgment of their submission to his dominion: and the ambassadors of Xerxes made a similar demand of the Athenians.

2472. *Eurypylus.*] He was king of Cyrene, and son of Neptune, and Celæno, the daughter of Atlas. Phylarchus, in his seventh book, calls him Eurytus, and says that his brother was named Lycaon. Acesander, in his first book concerning Cyrene,

the daughter of Hypseus, says, that after him (Eurypylus) Cyrene, the daughter of Hypseus, reigned over Libya. This Eurypylus is mentioned by Callimachus, Βοωι σινιν Ευξυπυλοιο.—Gr. Scho. And see Pindar, Pyth. iv.

2474. *Euphemus.*] Euphemus is made the first to receive the sod from the hand of Eurypylus, because he was of the same blood; being himself the son of Neptune, and Europa, the daughter of Tityus.—See Pindar, Pyth. iv.—Gr. Scho.

2476. *Where Apis.*] The text has *Atthis*, but the Greek scholiast approves of *Apis*, as the better reading. Apis, it seems, is the name of the island which lay near Crete, or in the sea of Minos, Μινωιον πελαγος. A name derived from the famous sovereign and lawgiver of Crete, who obtained the sovereignty over this sea and all the adjacent isles. After this the sea in question bore the name of Cretan sea. Thus Horace has, *In mare Creticum.* After this, it was called the Egyptian sea.

2493. *Near a deep outlet.*] It seems that the outlet here mentioned was the communication of the lake Tritonis with the lesser Syrtis, or gulf of Kabes; mentioned in the extract of Major Rennell, given in a preceding note. It appears, that it was difficult to find this communication among the shoals.

2506. *Till boldly swelling.*] He advises them to keep the shore in view, until they should make a certain cape or promontory, from whence they might take a departure, and stand over to Crete. This was consonant to the timid practice of ancient navigators. The cape or headland here meant is the promontory of Phycus, now cape Rasato.

2550. *A tail enormous.*] The word in the original, αλκαιη, properly signifies the tail of a lion; and is derived from αλκη, *robur*, from the force with which he lashes his sides. Callimachus improperly applies it to the tails of flies.—(See Gr. Scho.) The simile of the lunar crescent, to express both the form and brightness of the vast fins in which the tail of the Triton ended, is very apposite.

2560. *Argo's name.*] The port of Argous, near the lake of Triton and lesser Syrtis. Notwithstanding the dreadful accounts given by the ancients of the Syrtes, there were ports in them, and they were not unfrequented by mariners.—See Rennell.

2572. *Southern blasts.*] The Argonauts were glad of the ceasing of the west, and the rising of the south-west wind: because, as Libya lay to the south-west of Greece, the latter wind was favourable to their course homeward. The worst wind which could have blown for them would have been the north; which, indeed, is peculiarly dangerous in the neighbourhood of the Syrtes.—See the preceding extract from Major Rennell.

2574. *Hesper.*] Hesper is called, in the original, Ἀστηρ αυλιος, or the 'bedward star,' from αυλιζεσθαι, to retire to lodgings, or resting places. The natural effect of the close of day.—Gr. Scho.

2584. *Carpathus.*] This island is one of the Sporades, and lies near Cos.—It is mentioned by Homer, who says, Καρπαθον τε Κασον και Κων. It is called, at this day, Scarpanto.

2588. *Brazen Talus.*] *Hæc verba felicissime transtulit*, Val. Flac. lib. x.—'Valerius Flaccus

has most happily translated this passage in his tenth book.' Such is the note of the Oxford editor. The lines quoted by him are these:

Ferreus arce procul scopuli Dycteide terrâ,
Hos prohibet sa•• ore Talos suspendere funes,
Et legere hospitium, &c.

It is truly surprising that the Oxford editor, Mr. Shaw, should speak of the Latin passage here mentioned, as proceeding from Valerius Flaccus, or have quoted a tenth book of that poet: since it is a matter of notoriety, that Valerius Flaccus did not produce any tenth book. Had Mr. Shaw taken the trouble of only consulting the preface to Burman's edition of Val. Flaccus, he would there have seen, that the Latin poet left his Argonautics imperfect; and that his work was continued, chiefly from Apollonius Rhodius, by a modern Italian poet, Pius Bononiensis, who also edited the Argonautics of Valerius Flaccus. The continuation first appeared in that edition, which is now become rare; and has since been adopted in other editions of V. Flaccus. Plato, in his dialogue on law, entitled Minos, explains the fable of Talos. He says, that Rhadamanthus and Talos were the assistants of Minos in administering justice: that Rhadamanthus presided over the capital, Talos over the rest of Crete. The latter used, thrice in a year, to take a circuit through the villages and districts of the island, to see if the laws were duly observed; which laws he carried about with him, inscribed on tablets of brass; from hence he obtained the name of 'brazen.' It is conjectured, that the story of the bursting of

the vein above the ankle of Talos, by which he died, arose from a mode of punishing criminals practised by him, which was the opening of a vein above the ankle, whereby they bled to death. Eustathius (not. Odyss. ver. 302,) says, that Talos was made by Vulcan, and presented to Minos, that he might guard Crete and Europa.—His mode of punishing those who invaded his precincts was to leap into the fire, and, when he was throughly heated, to clasp the offender in his arms. Hence came the expression of a Sardonian laugh. Suidas, on the phrase, 'Sardonic laugh,' ascribes this story to Simonides. Talos, it seems, by the context, before his arrival in Crete, had resided in Sardinia; whence he seems to have brought colonists to Minos. See Bacon on the Wisdom of the Ancients, for the allegorical sense of their fables.

2640. *In rage she grew.*] See Virgil, Æneid, lib. vii. ver. 445. See also the description of Erichtho in Lucan.

2698. *Melantian rocks.*] The Melantii were two rocks so called from one Melas, who possessed the adjacent region. They were near the island of Thera, of which more in a subsequent note.

2703. *Sporades.*] These were certain islands of the Archipelago, about twelve in number; some of them inhabited, others not. They had the name of Sporades, from their being scattered here and there; or, as if sown in the deep, from σπειρω, *semino.* The little island, to which Apollonius alludes, was near Thera, now Santorin, and took its name of Anaphè, from ἀναφαινω, 'to reveal.'

2706. *Hippuris.*] Was an island, which also lay near Thera. The commentaries of Spanhemius

on Callimachus—Hymn to Delos, deserve to be consulted, for an illustration of this passage. See also the travels of Olivier, vol. ii. and the concluding note.

2726. *Loud bursts of laughter.*] This passage is highly natural and characteristic. The light and thoughtless disposition of these young girls, easily moved to laughter, and made to forget the dangers and difficulties of their situation by trivial circumstances, is well imagined and described.

2739. *Mirthful sallies.*] Callimachus, who perhaps, through the influence of his Egyptian origin and education, is passionately fond of introducing the epithets of deities, and the details of religious rites and ceremonies, says, in allusion to this custom, in his Hymn to Delos, ver. 324:

Κϑριζοντι και Ἀπολλωνι γελασον.

It is observed by Spanhemius on this passage, that among the ancients, many of their sacrifices were performed not only with festivity, but even with laughter, mutual taunts, and a sort of licensed ribaldry and grossness. Such were the Saturnalia among the Romans; such the rites of Apollo in Delos, mentioned by Callimachus in his Hymn to that island; such were the rites of Apollo Ægletes in Achaia, mentioned by Pausanias: Αι γυναικες τε ες αυτϑς και ανα μερϑ ἐς τας γυναικες οι ανδρες γελωτι τε ἐς αλληλϑς χρωνται και σκωμμασιν. The same license of jesting prevailed in other sacrifices of Ceres, the Thesmophoria, as may be seen in Apollodorus, lib. i. c. 6. And in Callimachus, Hymn to Ceres, ver. 18.

2743. *Vows to Maia's son.*] Euphemus is here

said to have prayed to Mercury, because he was the god who presided over dreams.—Gr. Scho.

2746. *That sod.*] Euphemus, it seems, from the time he had received the sod from Triton, had preserved it in his bosom, as a charm or pledge of good fortune.

2750. *A beauteous maid.*] There is something in this passage of Apollonius very like that in the Paradise Lost of Milton, where Adam, in a vision, sees the Creator forming Eve:

Under his forming hand a creature grew.

2761. *Nurse of thy progeny.*] Euphemus inhabited the territory of Laconia, near the sea-shore. But Sesamus, one of his descendants, emigrated and colonized Thera. From him descended Aristotle, who led a colony to Cyrene, as Pindar relates in his Pythian Odes; and as is more particularly mentioned by Theochrestus, in the first book of his Cyrene. They mention, that Thera rose, and grew in the sea, from the sod which was cast into it. Pindar says, it was melted and mixed with the waves, near the island now called Thera, through the carelessness of the attendants. Apollonius states, that the sod was cast into the sea designedly, with the concurrence of Jason.—Gr. Scho.

2786. *Lemnos held.*] Some of the Argonauts, on their return, settled at Lemnos.—Being afterwards expelled by the Pelasgians, who came from the coasts of Italy, they repaired to Sparta; where they were received.—See subsequent note.

2790. *Theras from Antesion.*] Theras was of the race of Œdipus, being the son of Antesion, the son of Thersander, the son of Polynices.—Gr. Scho.

2792. *Thera.*] Olivier, an elegant French traveller, says, (in his second volume, p. 234) nothing can be more frightful than the violent convulsion which has taken place all along the coast of Thera, Therasia, and Aspronisi. Nothing more astonishing than the formation of the roadstead, and of the three islands, which have issued from the bottom of the sea at known periods. The coast of Santorin, nearly a hundred toises in elevation in some places, presents itself like a perpendicular mountain, formed of various strata, and of different banks of volcanic substances.

Santorin, according to Pliny, received the name of Calista, or 'handsome island,' after having issued from the bosom of the waters; it afterwards bore that of Thera, from the name of one of its kings: the name which it bears at present is formed of that of St. Irene, to whom the island was dedicated under the emperors of the east. It is not to be doubted, that if we consider what Santorin must have been at its second period, because it is still so at this day, it must have been one of the finest and most fertile islands of the Archipelago. Its circular form, a soil entirely susceptible of culture, which rose by degrees from the borders of the sea, in form of a calotte flattened at the top, Mounts St. Stephen and Elias, situated at one of the extremities, covered perhaps with verdure and wood: every thing concurred to render Santorin, if not a very beautiful island, at least one of the most agreeable of the Archipelago.

In the Annals of the World, by Brietius, we find, that thirty years before the Ionic emigration, Theras, son of Autesion, and nephew of Polynices,

caused a colony of Minyæ to be conveyed to Calista, in order to augment the number of the inhabitants. The Minyæ were descendants of the Argonauts, who had followed Jason into Colchis; and who, on their return, had stopped at Lemnos, and had there established themselves. The descendants of those heroes, driven some time after from Lemnos by the Pelasgi, took refuge in Sparta, where they were kindly received. Lands were given to them, and they were married to girls of the country. But as these strangers, ever restless and ambitious, were in the sequel convicted of endeavours to seize on the sovereign authority, they were apprehended and condemned to death. Love inspired one of their women with a trick, which succeeded. Having obtained permission to see their husbands previous to the execution of the sentence, they changed clothes with them; by means of which disguise the husbands escaped in the dark, and fled to Mount Taygetus: then it was that Theras demanded, obtained, and conducted them to Calista, which from that time was called Thera.—(See Herodotus.) Santorin, in proportion to its extent, is the richest and most populous of all the islands of the Archipelago. This intelligent traveller says: 'After having visited, with the greatest attention, Thera, Therasia, and Aspronisi, and convinced ourselves that these three islands, at a remote epoch, must have formed but one, and that there has taken place a sudden and violent depression, which has divided them, it remained for us to see, whether the three islands of the road presented an organization different from the other three. We employed a whole day in this examination, and had reason to be satisfied,

that even had not history told us any thing on the subject, these islands carry with them the stamp of the period of their formation.' It appears, that all these islands were of volcanic origin. Brietius says, 'That in the year 47, there arose on a sudden, from the bottom of the sea, near Thera, a small island, which had not before been seen.'—Briet. Ann. Mund. tom. ii. p. 63. Justin says, (lib. iii. c. 4.) 'That there was seen to issue, after an earthquake, an island, between Thera and Therasia, which was called sacred, and was dedicated to Pluto.' (This was in the year 196 before Christ.)

Dion Cassius mentions the sudden appearance of a small island, near that of Thera, during the reign of Claudius. Syncellus mentions it to have happened in the forty-sixth year after Christ, and places it between Thera and Therasia. But it appears that some time after there arose another island called Thia, which disappeared afterwards, or was united to the sacred island. Mention is made of it in Pliny, in Theophanes, and in Brietius. The words of Pliny are: *Et in nostro evo, Thia juxta eandem Hieram nata.* Lib. iv. c. 12.

Nothing remarkable happened afterwards, till 1427, when a fresh explosion produced another great and very distinguishable increase to the island of Hiera: mention of which is made in some Latin verses, engraved on a marble at Scarva, near the temple of the Jesuits. In 1573 was formed, after a fresh explosion which lasted for some time, the little Kammènie; such as we see it at the present day. Father Richard, a jesuit, says, that in his time there were several old men in Santorin, who had seen that island

formed in the middle of the sea; and that they had, on that account, named it *Micra Caimene*, 'little burnt island.'

When Tournefort visited Santorin, at the beginning of the last century, the new Kammenie was not yet in existence: it was not till some years after, from 1707 to 1711, that it issued by degrees from the bottom of the sea, after various earthquakes. Every increase that the island received was announced by a dreadful noise, and followed by a white smoke, thick and infectious. The whole was terminated by a shower of fragments of basaltes, pumice-stones, and ashes, which were spread to a great distance. The details of this memorable event are reported at length, either in the journals of the times, or in a Latin pamphlet made on the spot by a jesuit.

If the reader reflects on the changes which Santorin has experienced, through the effects of a volcano, which acts on it from a very remote period, he will remark in them four principal eras, distinct from each other. At the first, the island was united to Mounts St. Stephen and Elias, as far as the environs of Pergos and Messaria; the only places which were not volcanized. The second was, the formation of the rest of the island, as far as Therasia and Aspronisi. The roadstead did not then exist, and the island was as large again, of a rounded or oblong form. The ground rose in the form of a calotte, more or less irregular at its summit, commanded at one of the extremities by Mounts St. Stephen and Elias. The third period was, the sudden and extraordinary depression which took place in the middle of the island, whence has resulted the roadstead. The

fourth and last period, is the formation of three islands, which have successively issued from the bottom of the sea. Perhaps, there will one day be formed others; perhaps, all these islands will be united to each other, and all the space which the roadstead occupies will be filled up. It is impossible to foresee all the changes which may take place, as long as the volcano which exists at Santorin shall remain in activity. The reader will see a curious article, called 'Account of the submarine Volcanoes of Santorin and the Azores;' extracted from Dallas's translation of the Natural History of Volcanoes, in Dodsley's Annual Register for 1801.

2822. *Aulis.*] This was a city of Bœotia, lying opposite to Eubœa. It was here the Grecian armament, under Agamemnon, lay wind-bound.

2823. *Locrian cities.*] The cities of the Locri Opuntii. The Opuntii had their names from Opus, the son of Jupiter and Protogenia.—Opus was also the name of a river of Locris. It appears, that the Argo passed through the Euripus, between Eubœa and the main land.

2824. *Pagasæ.*] A bay and harbour of Thessaly, whence the Argonauts sailed, and to which they returned.

END OF THE NOTES ON APOLLONIUS RHODIUS.

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